

TWELFTH YEAR OF PUBLICATION

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OF

# PSYCHIC SCIENCE

LTD.

VOL. XII. No. 2.

JULY, 1933.

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The Law of Spiritual Consequence.

S. De Brath.

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# Quarterly Transactions

OF THE

## British College of Psychic Science

LTD.

**Editor : STANLEY DE BRATH, M.I.C.E.**

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### EDITORIAL NOTES

The Editorial Notes to the Journal of the Am.S.P.R. for April, 1933, open with the following interesting remarks :

“ Official Science has affirmed Matter to be, in the last analysis, a manifestation of energies brought to a focus at certain points at which the vibratory motions of a finer universal medium coalesce to form the physical particles which constitute the chemical elements. Science is now, apparently, ready to admit that there is a process at work in the Cosmos by virtue of which the energies of space—of that invisible and impalpable ‘continuum’ which has been termed the Ether,—are building physical matter out of energy.”

Now let me assure those who look on all these statements as “recondite,” that they are all (apart from their proofs) perfectly simple, and readily intelligible by anyone.

This view, often insisted upon in PSYCHIC SCIENCE, but very little recognised by the general public,—that electrons, protons, and quanta are all of them the raw stuff which go to the formation of physical Matter—does not at all warrant such sayings as that “the recognition of spiritualist phenomena would imply a reversal of all that we know by normal chemistry and physics.” It does not in the least warrant the assertion that “Matter has disappeared into electricity.”

That is not at all the case.

Astronomical investigation by the spectroscope shows that from the blue-white stars at a temperature of some 100,000° Centigrade, to our own sun (temperature 6,000°), the chemical elements come into being with every fall of 5,000°. This may give us some idea of the evolution of Matter from the hydrogen



unit onwards ; but once matter *has* come into being it is a separate category in Nature, with appropriate laws. This does not warrant the assumption that its production refutes any one of the normal sciences which deal with matter and energy at normal temperatures.

#### MATTER, ENERGY, AND MIND

“Spirit communications” have always insisted that Man, like the physical universe, is compact of matter, energy, and Mind. The normal sciences of Chemistry and Physics have left Mind out of their purview, except as Law. They have relegated it to Psychology, which is not yet sure of the existence of the psyche as a being. But to any thoughtful person it must be obvious that all the phenomena of physical evolution are produced by Mind, as was triumphantly shown by Alfred Russel Wallace in his *World of Life*.

Matter may be, probably is, a fixed form of energy, but its laws (whose reality is manifest by the fact that all our machines, founded in its laws, actually *work*) are not superseded by any indication how they arose, and still less do they indicate that matter and energy are the same thing. I shall endeavour to show that there is no reversal, but that the phenomena in question are components of an intelligible unity which we know as the universe.

Matter as we know it, whatever its sources may be, has weight (mass), is not easily transformable from one element to another, occupies space, and is capable of chemical analysis. There are some ninety-two elementary forms of it, and these form compounds in proportions to their atomic weights. This is a fact, though known as Dalton’s Atomic Theory, which is perfectly valid and not in the least upset by any investigations into the origin of Matter. Mind is manifest in it as Law, apart from all life.

Energy on the other hand is latent in all forms of matter. There are some ten forms of it—Gravitation, Inertia (motion), Heat, Light, Chemical, Electrical, Magnetic, Nervous (or muscular) Power, Cohesion, and Radiation. All these are interconvertible very readily one into another. They do not form compounds. They do fill the whole of any space which they occupy, but not to the exclusion of other forms of energy.



The room in which you read this is filled with gravitational, luminous, thermal, electrical, magnetic, and many other forms of radiation or waves, as may be proved by such receiving instruments as a "wire-less" set. Energy stands in permanent contrast with matter, though most of the "properties of matter" are really due to the energy it contains. All of them, even Light, are invisible apart from matter, though we know that energy radiates from the sun across the cold and dark abysses of space. Each form of energy has its own laws, just as gravitation always acts inversely proportional to the distance between attracting objects, and every electrical current is directly proportional to the voltage, and inversely to the resistance of the circuit. It does not form cells. Cells are made by Life only.

#### LIFE

"Life," says the 1911 edition of the *Encyclopædia Britannica* p. 600, "is the popular name for the activity peculiar to protoplasm," and adds "We know life only as a quality of and in association with living matter." This is the point where Spiritualism joins issue with popular science. We claim to know life apart from protoplasm, that complex chemical compound of proteids and chromatin of which the cells of all plants and animals are mainly composed. Biology and psychology are the only sciences of which it may be said that their foundation would be in any way reversed by admission that Life is the action of the Spirit—the cause, and not the consequence, of organisation. Life forms cells and develops them into organs.

#### MIND

This is a loose term which extends from the response of elementary sense-organs to stimulation, to the operations of the highest types of human action; and beyond them to the Creative Power itself. It covers all consciousness and extends beyond it.

It may be taken as conterminous with Life; but setting aside the evidence of Mind in plants by their infinite diversity of form, and in animals from the amoeba upwards, our concern here is with the human mind. It is characteristic of the living



being. Every living thing, every animal, even every plant, has a soul or etheric body whose cells accrete matter and so build the material body, but its animating principle is of a lower spiritual order than the human. Its actions are instinctive—not deliberately willed—but it has germs of self-consciousness.

Modern Psychology is "The Science of Mind." It has classified the conscious mind, which has many degrees and levels of cognition, feeling, and Will, in different persons. In addition, it has discovered the sub-conscious part of the mind. This sub-conscious part forms the material body cell by cell in the mother's womb, maintains it through life, and repairs its injuries up to the time of death. Psychology admits too that the mind has also creative faculty, called "dramatisation" and a certain degree of pre-vision. It is also a part of a wider whole, linking the individual with all humanity, and has other faculties collectively called Clairvoyance. It can create or secrete ectoplasm.

Where Psychology fails is in its inability to perceive that a being which is (materially) cellular must have a similar cellular origin. The natural result is that psychologists,—following F. A. Lange who defined psychology as *Psychologie ohne Seele* (Psychology without a psyche), have constructed systems which of necessity involve referring all perception, feeling, and Will to the material body. But that body, without a soul, is dead. It has no mind.

It is quite understandable that psychologists should be averse to use the terms "mind" and "soul" in defining their science; "mind" because of the loose use of that word, and soul because of its metaphysical associations; but does not the recognition of the "etheric body" and its functions, restore the soul to psychology and make it to some degree comprehensible? Does not Dr. Osty's discovery that a medium does externalise, or otherwise provide, something objective, though invisible and not photographically perceptible, make a real step forward in that direction?

It is often said that all communications are but trivial. This is mere ignorance. Pre-visions are not trivial. *Spirit Teachings* is not a trivial book. *The Road to Immortality*—a sketch of the soul's progress in the Unseen, is anything but trivial. In the



April Journal of the Am.S.P.R. there is a long communication by a medium in trance to Mr. Stewart Edward White, Research Officer to the San Francisco Section (p. 109) which runs as follows :

“ If you would examine any aspect of the mind, it is only logical that you should first examine the nature of that which you would consider.

“ I have told you that consciousness is the awareness of an entity. Awareness requires a mechanism for its functioning. Now how does anything become aware ? It becomes aware by physical sensation, or response ; by instinctive response ; by intellectual response ; and by intuitive response ; these divisions being purely arbitrary for the purpose of discussion.

“ Consider what you call white light. Broken up by a prism into the spectrum it shows as a series of separate colours, to which you give separate names, from the red at one end to the violet at the other ; separating them arbitrarily into the different hues. Nevertheless it is a fact that the spectrum presents the orderly progression of vibrations, without defined boundaries, between any group of constituents from one end to the other. The whole, taken together, undivided by the prism, you call one thing—white light.

“ So your consciousness, which is in manifestation, your awareness, progresses in orderly unbroken fashion from the red of physical sensation to the ultra-violet of highest aspiration. And if you are functioning through the nerves and contacts of your physical body, your awareness-response is through sensation. If you are functioning in a different portion of the spectrum, you receive *the same response in kind*, through the blue or green, what you call intellect. And if your awareness-response is received through those higher powers of which you are but primitively gaining control, you are receiving the same response in kind through intuitive faculties, or through what you call direct inspiration.

“ Thus from one end of the scale to the other you are simply traversing one and the same thing,—what we call the white light of consciousness. This white light of consciousness is refracted through the physical manifestation of quality. Without this manifestation you have that Inunderstandable,



the White Light of Cosmic Unity, which you have variously named All-Consciousness, All-Spirit, or God. In this aspect you may call it All-Wisdom, the All-Intelligence, the All-Perception of All-Possibility. Refracted through the physical manifestation of quality, it becomes a spectrum in which the entity dwells ; and at various points in which the entity centres its individuality, according to its state of development,—and in a very limited way, according to its choice.

“ We may conceive the simplest creature, or bit of consciousness, starting at the dullest red and progressing slowly, slowly, in the course of its evolution along its rainbow path through the various phases of awareness-responses. And you must remember that, like the spectrum, there are no dividing lines. There are no dividing lines between the senses and the mind and the intuition and the inspiration. And it does not matter how you sub-divide the mind into what you call the sub-liminal, the supra-liminal, the sub-conscious, the super-conscious, or whatever else ; or the physical responses into this, that, or the other hair-splitting categories of your physiologists. It matters not. They blend one into the other in orderly progression ; and the reason why one appears as red, or sensation ; another as blue, or mind ; and another as violet, or inspiration, is not because of a differentiation in the thing itself, but because of the constitution of the perception-mechanism which happens to be more or less predominant in the particular manifestation of the entity from whose point of view it is examined.”

This is not trivial. The frequent declaration that Man consists of Spirit, Soul, and Body and that these are interior one to another, is not trivial. Common minds are trivial, and their communications, whether on earth or from the Unseen, equally show their triviality.

Now there is another matter which comes to me from the Unseen—a matter which I venture to think no one will consider trivial, however much the point may be debated.

In reply to a question of mine on the cellular structure of the etheric body, my friend replied :

“ To publish a thing of such vast importance you must have chapter and verse ; and I do not feel capable of grasping



and transmitting the same. You would need a much more powerful medium than M."

Q. "Could you not bring a Teacher? You did on another question."

A. "I will ask, dear, but I warn you that the channel is weak."

Later in the sitting the Teacher came; and his reply to my question may be summarised as below:

"You will never understand the process of what you call "death" and we call "birth," till you realise that just as your material body is composed of cells, so likewise our etheric bodies (which you, perhaps rightly, understand as "the soul") are similarly cellular. Every cell of every organ has its etheric counterpart.

"When a body is formed on earth, as soon as Life is awake and functioning, the etheric body begins to build itself. Its function in the first place is to accrete matter on its primary cells.

"Healthy lives provide the best foundations, and as I speak, you must visualise the earth-body and the etheric, growing on parallel lines and cell by cell; gathering very little from the body but gathering some, and, as you have discovered, collecting, absorbing from the surroundings in which it finds itself; but it is attached to, and part of, the human being. It grows parallel with the material body, as I said, but sometimes very slowly when the being is degraded: but when he or she is spiritual, cleanly, and abstemious, it develops as did R. . . very quickly; her etheric body was very fully developed when she came over. Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted, or failed to act, from ignorance, it would be appalling. Mis-shapen, small and ugly, they have painfully to grow in the new state into what they might have been had they used their opportunities in their earth-lives. The etheric body may sometimes be corrupted or even deformed.

"We use our organs much as you do, on all but excretion—that is different. All your actions in earth-life proceed primarily from the mind which extends, in its degree, to body,

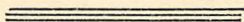


soul and spirit, but it is only in this last that you can have conscious contact with the Father of all.

We take very little solid food. Most of our sustenance is in the air as it were. Fruits, instead of rotting, disintegrate and diffuse.

“ If this has been of use, yes, I think I will leave you now, the medium’s power is failing, and your beautiful mate is waiting.”

In all this the, one simple statement that the etheric body is cellular, offers a singularly easy solution to many of our present-day problems, quite in line with physical science, which sees the close inter-action between Matter and Energy, and also recognises that the one invariable product of Life is THE CELL. This solution simplifies some problems of materialisation, but complicates others. It is open to much question, but is certainly not trivial.



My most cordial thanks are due to the ladies and gentlemen who sent me subscriptions for the unemployed engineer for whom I appealed last April.

Mr. H. Ferguson, Mrs. McSwiney, Mr. Warrick, Mrs. Chubb, Mr. C. Marshall, Mr. F. W. Grubbe, Mrs. Grace Grinling, Mr. A. E. Jay, Miss Mambre, Miss Conan Doyle, Mrs. Raikes, Mrs. Morrison, Mr. A. W. Orr, Miss V. Raikes, the Rev. L. Corbett, Mrs. Mitchell, A Sympathiser (Wandsworth), Mr. F. O. Maise, Colonel Pilkington, Mr. Hennequin, Mr. John Gray, Mr. W. S. Hendry, Mrs. Devenish, Mrs. Lathbury and anonymous subscriptions amounting to £2 10s. Total amount £48 16s. od.

He is more grateful than he can say.

STANLEY DE BRATH.





## FIVE EXPERIMENTS WITH MISS KATE GOLIGHER

BY MR. S. G. DONALDSON

These notes on experiments with the infra red ray differ from Dr. Osty's classical experiments in Par's in that they do not represent a purely mechanical procedure. Mechanical substantiation of the perfect *bona fides* of the experimenters may now be left out of account. But the experiments are of interest because they deal with the visible form of ectoplasm which has been photographed by several experimenters, notably Dr. Geley, Dr. von Schrenck-Notzing, Dr. Glen Hamilton and others. At present they disclose nothing new or sensational and merely confirm much that has already been done: but they may lead to fresh discoveries on ectoplasm, of which Dr. Osty has demonstrated the invisible form.

The photographs call for more notice than is given in the text. Plate 1 is the lighting unit for producing infra-red rays. Plate 2 is an enlargement of the gauzy ectoplasm. Plate 3 was taken on April 3rd 1933; it is remarkable as showing a tendency to form a human head. Plate 4 was taken April 11th, as detailed in the Report, and plate 5 on the 12th; they show totally different forms of ectoplasm. Plates 7 and 8 are enlargements from plates 4 and 6. Plate 6 was taken March 27th, 1933; it shows the amorphous ectoplasm proceeding from the medium's body.

Most of the readers of PSYCHIC SCIENCE will doubtless remember the experiments of the late Dr. Crawford of Belfast with Miss K. Goligher, and later those by Dr. Fournier D'Albe who gave an adverse report. Since her marriage to the writer eight years ago, Miss Goligher has sat intermittently owing to her time being occupied with the nursing and care of two daughters.

On the introduction, commercially, of the infra-red plate by Messrs. Ilford, Ltd., it occurred to the writer that this method of illumination might provide a means of obtaining photographic records at seances without the apparent drawbacks of the ordinary flashlight. After a visit to the works of Messrs. Ilford, and from information given by them, I had an apparatus made to provide the infra-red illumination. Since that time, the apparatus has been altered on their advice to diffuse the rays and avoid the heavy shadows. Lately they have introduced infra-red plates, three times faster than the original. These latter were used for the following experiments.

### DESCRIPTION OF LIGHTING UNIT

A 1500 watt lamp is housed in a box 18 in. high and 15 in. by 15 in. The two sides each have the special Ilford Infra-Red



Screen. The light is thrown out at the sides and thrown forward by two diffusing wings of artificial silk. Owing to the great heat generated inside such a small box, provision is made for cooling by the introduction of the nozzle of a hairdresser's fan at the back ; a light-tight chimney is affixed to the top of box to allow proper circulation when the fan is in use. Switches, top of the box, control both fan and lighting. Photograph No. 1 shows the instrument.

#### DESCRIPTION OF CONTROL UNIT

A panel is screwed to the wainscoting behind the medium, having mounted thereon four plugs and sockets. These are wired up in conjunction with four lampholders and sockets on a separate panel. Each plug is fitted with a loop of flex, and acts as a switch. The medium's four limbs are tied to the loop on plug, allowing of backward movement, but forward movement of the feet, or forward or downward movement of the arms would pull sockets from the plugs and be detected by the light on the second panel being extinguished. Current was supplied from a car accumulator. Panel, with the lampholders and sockets, is enclosed in light-tight box with another infra red screen acting as lid, and making visible the 6 volt lamps in sockets. To ensure a straight pull out, the cord, affixed to arms, is taken from plug flex under the cross bar of chair, up and over the cross bar at back of chair to arms. These cross bars act as "pulleys." To prevent hurting the medium's limbs the cord is tied round over corrugated paper and sealed to same with surgeons tape. All knots are treated in a similar manner.

#### SEANCE ROOM

All the sittings took place in a top room of my house, used as a day nursery. Medium sits with her back to a small door which leads to the space under the roof, that space being utilised for water tanks. Apart from the entrance door to the room there is another door to a cupboard in which I store plates, apparatus, etc.

SEANCE 27TH MARCH, 1933

Present : Mr. M'Carthy Stephenson, Mr. Smith, Mr. Goligher and self. Medium sat with back to tank-space door, Mr.



Stephenson to her right, Mr. Smith to her left, myself 8 ft. in front of her, behind lighting unit and Mr. Goligher behind me.

Entrance door locked on inside, other doors sealed with tape and initialled by Mr. Stephenson, who also inspected medium's legs and arms after connection to control panel. Mr. Stephenson in charge of control lights No. 1. Camera focussed on floor (downwards) at medium's feet. No. 2 camera 6 ft. to the left of medium, at right angles, and operated by Mr. Smith. No. 3 camera 2 ft. to side of lighting unit (which is directly in front of medium at 7 ft. distance) and 7 ft. 6 in. from medium.

All cameras at f.8 stop, and previously focussed on space where ectoplasm is expected.

Lighting unit raised 16 in. from ground and tilted downwards and forwards. I operated lights and also No. 3 camera.

About 15 minutes after lights were extinguished Mr. Stephenson reported that control-lights were dimming and shortly afterwards went out, owing to failure of battery. In another 10 minutes, by means of raps, operators stated they were ready for exposure. An exposure of 10 seconds given. Asked operators if they wished a second exposure and they, again by raps, answered in the negative. After the sitting all plugs were in position, seals, etc., intact. Result reproduced is that obtained by No. 3 camera. No. 2 camera gave same result at different angle. No. 1 camera blank as ectoplasm did not come within its range. These photographs are not given here.

#### SEANCE 3RD APRIL, 1933

Present: Mr. Warrick (London), Mr. Stephenson, Mr. Smith, Mr. Goligher and self. Control as at previous seance; Mr. Warrick initialling seals on doors, inspected control of medium and held key of entrance door in pocket. Self in charge of lighting unit and camera No. 1 7 ft. from medium. Mr. Smith to left of medium in charge of camera No. 2 which was 5 ft. 2 in. from medium. Mr. Smith also controlled camera No. 3 which was focussed down on the floor in front of medium's feet, 14 in. from front of chair to point immediately under lens and 25 in. from lens to floor. Mr. Stephenson as before. Mr. Warrick controlled camera No. 4 to the right of medium and 5 ft. 6 in. from her at an angle of 40 degrees. Mr. Goligher sat two feet behind the lighting unit.



After sitting about 15 minutes operators asked for a trial exposure—this was given the same duration as intended for the photograph. Instructed all to prepare cameras. Told operators I would expose plates in five seconds. After counting, gave an exposure of 10 seconds. All cameras at f.8 stop. Plates in camera were then changed and I asked for permission to expose another set. No reply. In three minutes permission given and second exposure of 10 seconds was given.

We had a conversation, by raps, with operators, who expressed pleasure at Mr. Warrick's presence.

Mr. Stephenson reported all lights as remaining on during seance; Mr. Warrick inspected seals, etc., and declared everything in order. Result reproduced is by camera No. 2, first exposure (Plate 3). Other cameras show same results from different angles.

#### SEANCE 6TH APRIL, 1933

Present self and medium only. Medium had a bad cold. Lighting unit as before 7 ft. directly in front of medium. Camera No. 1 to side of this and also 7 ft. distant. Camera No. 2 two feet in front of medium, focussed on floor, and 35 in. from lens to floor. Arms only controlled. Control lights brought nearer to me and propped up to give me sight of the two lamps burning.

After light conversation, operators gave signal to expose plates. I gave 10 seconds, both cameras at f.8 stop. Operators signalled to close sitting. Lights remained lighted, and seals on medium's arms intact after sitting. Result reproduced is by Camera No. 2. This camera covered a field of 19 in by 26 in.

#### SEANCE 11TH APRIL, 1933

Present self and medium. No control. (Plate 4).

Lighting unit as before. Camera No 1 5 ft. 6 in. to left of medium at right angles to her. Camera No. 2 two feet to front of medium, focussed on floor, 35 in. from lens to floor.

After permission to expose, I gave a 10 seconds exposure, cameras stopped down to f.8.

By raps I held the following conversation with the operators.

Are you aware that in the photograph obtained at the last sitting loose "threads" and a tear are apparent in the ectoplasm? Yes.



Could you have avoided that? Yes.

Were you aware of the tear after the ectoplasm was placed in position? In answer to this they gave a rasping sound indicating that "Yes" or "No" would not answer the question adequately and to put the question in another form.

Were you first aware of the tear etc., when ectoplasm was on the floor? No.

Before it left the body? Yes.

Then you can view the ectoplasm while it is yet in the body of the medium? Yes.

As it was nearing Easter and we had agreed to have six seances before then, I asked the operators if we could sit very late the following night as I had a previous engagement. They agreed, and I suggested that as it was the last of these series, it would be better to have a control on. They replied, Yes.

Would I invite Mr. Smith, or some third person, to be present and have them hold the medium's hands during the seance? No.

(I made this suggestion as they had previously told me that tying the medium handicapped them.)

Would that be a worse handicap? Yes.

If a good control could be evolved, without tying, would that be better? Yes.

You will do your best to-morrow anyway? Yes.

Results of this seance reproduced is by Cameras No. 1 and No. 2. (Plate 4).

#### SEANCE 12TH APRIL, 1933

Present: Mr. Smith and self.

Full control. Lighting unit as before. Camera No. 1 on top of lighting unit stopped to f.11. Camera No. 2, 5 ft. 6 in. to the left and at right angles to medium and placed on box 16 in. high. Camera No. 3 two feet in front of medium, focussed on floor, 37 in. from lens to floor.

Mr. Smith in charge of No. 2 and 3 cameras. Self in charge of lighting unit, No. 1 camera, and control lights. Latter in full view all time.

After 10 minutes conversation I reported a light out (we could hear the plug falling on floor) corresponding to the left foot control. I asked permission to replace. In about 3 minutes



this was given and Mr. Smith reinserted plug. Further 20 minutes; raps given denoting they were ready for exposure. I gave a 12 seconds exposure. Asked if I may give another. No. Result reproduced is by camera No. 2. (Plate 5).

The foregoing is a concise report taken from notes made after each sitting. Previous to these particular sittings I had experimented with the lighting unit and found that by using the Infra Red Screens in double and treble thicknesses I could obtain photographs in what could be termed "darkness." This necessitated longer exposures, so I gradually reduced the number of screens until the rays cast a red glow over the end of the room utilised. Sitters have seen the ectoplasm while the "light" was on, but I have not, as I was always the furthest away, behind the lighting unit.

Another slight difficulty is that as the cameras have to be focussed previous to the actual sitting, and on a spot where the ectoplasm is expected; it often results in the image of the ectoplasm being out of focus. I always developed the plates immediately after the sitting by "time and temperature" method, in absolute darkness.

I had hoped to obtain pictures of the suspension of articles in the air but the operators state that the action of the infra red rays prevents, (at present) the "energising" of the ectoplasm. However, they state that they might, in time, be able to overcome this.

At the commencement of the infra red experiments the medium felt reaction somewhat similar to that which occurs after a flash but not so severe. As time went on this disappeared a great deal: now it is very slight except when there is a long exposure and a large amount of ectoplasm in view. After every sitting, where the control was used, medium complained of soreness in legs which gradually left her during the following day.

I am aware that the results of the sittings recorded disclose nothing new or sensational. However when we resume sitting again something might be discovered that will be useful in the study of the phenomena.

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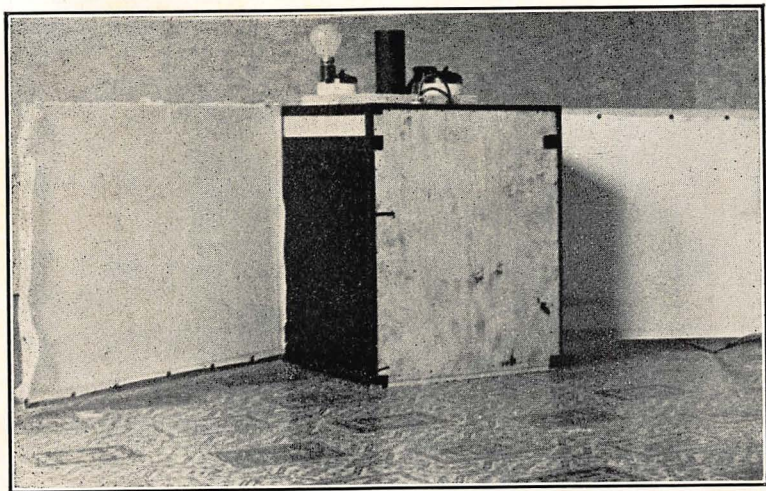


PLATE I. LIGHTING UNIT

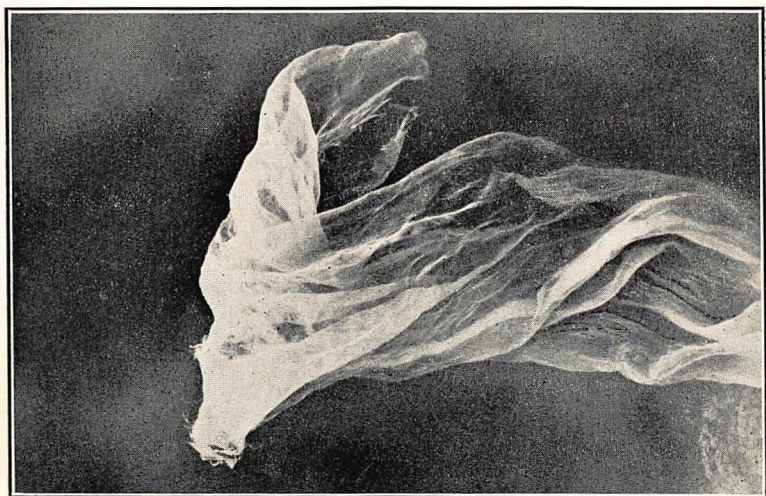


PLATE 2. GAUZY ECTOPLASM



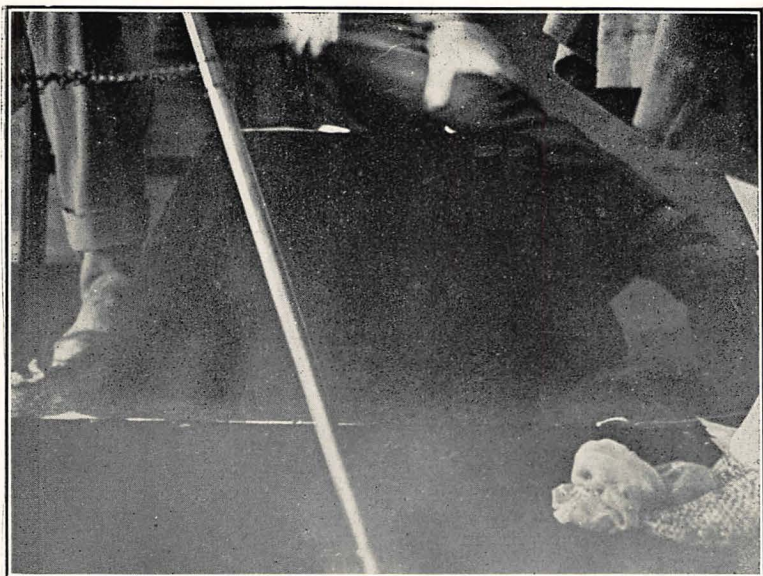


PLATE 3. TENDENCY TO ORGANISATION

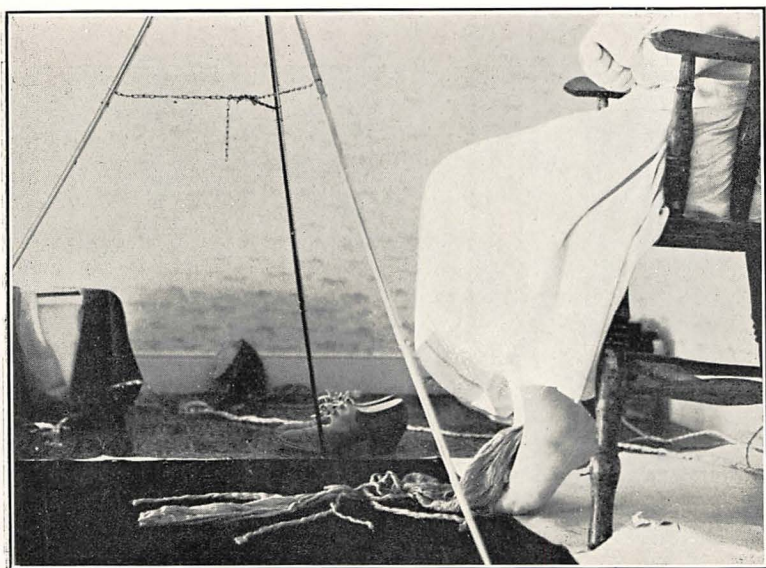


PLATE 4. FIBROUS ECTOPLASM



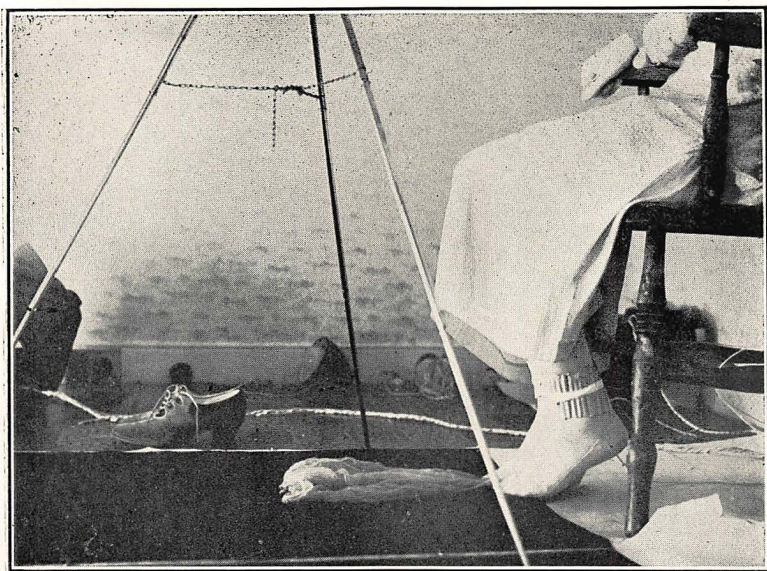


PLATE 5. GAUZY ECTOPLASM

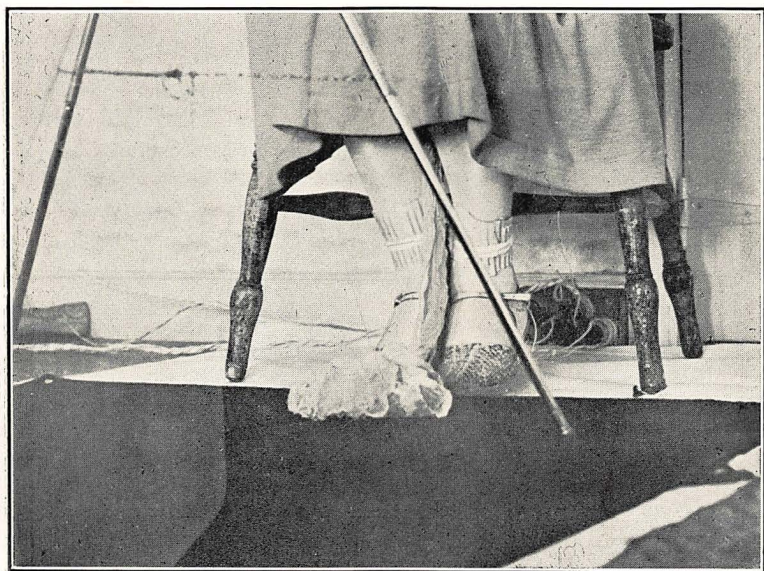


PLATE 6. ECTOPLASM FROM BODY



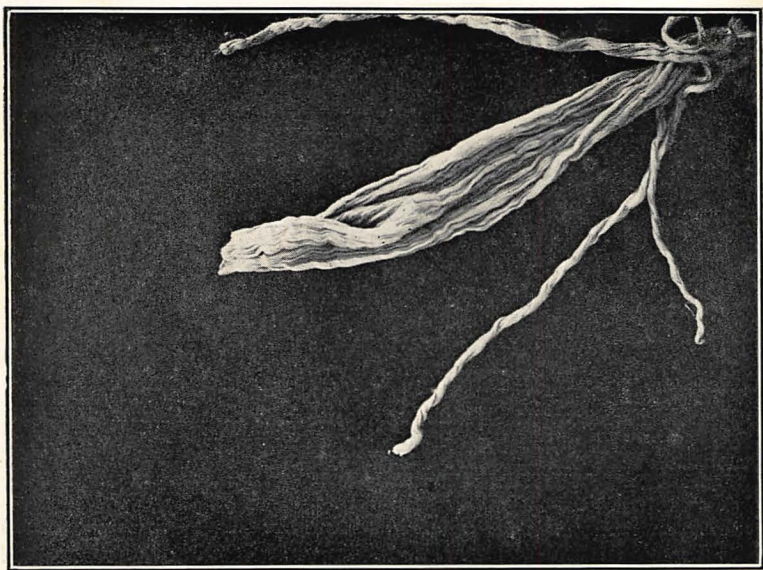


PLATE 7. ENLARGEMENT FROM PLATE 4

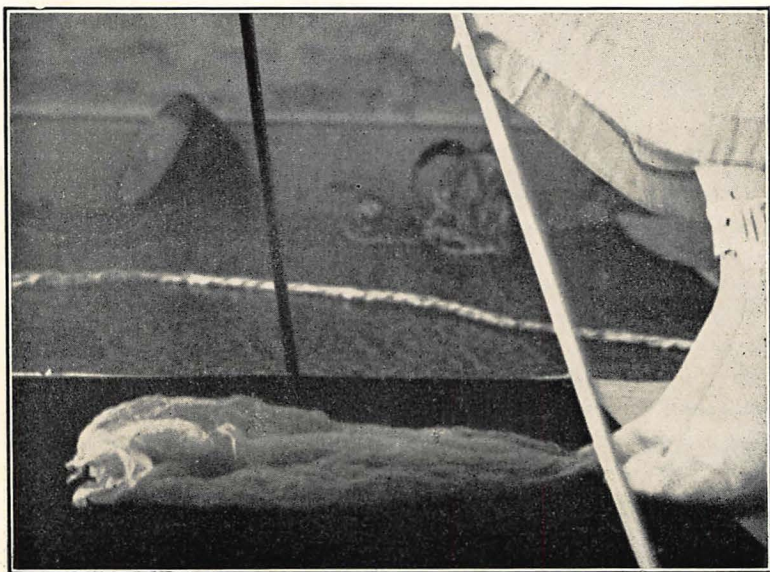


PLATE 8. ENLARGEMENT OF PLATE 5



## TWO BODIES FOR ONE SOUL

(concluded)

By DR. NANDOR FODOR

(In a Lecture before the British College of Psychic Science on  
June 15th, 1932)

In France, Allan Kardec, in America Judge Edmonds, were the first to state that spirit communications may emanate from the living. In his *Spiritual Tracts* (October 24th, 1857) Judge Edmonds writes: "One day while I was at West Roxbury, there came to me through Laura (his daughter) as a medium, the spirit of one with whom I had once been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity. I had not seen him for several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me. I took it for granted he was dead, and was surprised afterwards to learn that he was not. He is yet living. . . . I have known since then many similar manifestations so that I can no longer doubt the fact, that at times our communications are from the spirits of the living as well as the dead."

Several interesting cases have been recorded by E. K. Bates in *Seen and Unseen*, Miss M. Monteith in *Fringe of Immortality*, Aksakof in *Animisme et Spiritisme*, and Florence Marryat in *There is no Death*.

In one instance, the spirit of Florence Marryat had been summoned while she was asleep at home in bed. In the experiences of the authoress the spirits of the living invariably beg to be sent back again, or be permitted to go, as if they were chained by the will of the medium. Among her own mediumistic gifts she claimed the power to summon the spirits of the living.

According to early clairvoyants the only perceptible difference to be observed between the spirits of the living and the dead, is that a delicate line of light appears to proceed from



the apparition, apparently uniting it with the distant physical body. Some modern clairvoyants claim to have discovered another distinction. The spirit incarnate appears lifeless, dead, statue-like, whereas the discarnate one is intensely alive. Catherine Berry wrote in *Experiences in Spiritualism* :

“ The table presently began rolling in a most extraordinary manner, so that we could scarcely keep it down. We asked what was the matter and it spelled out, ‘ We have buoyed the cable, and shall be home in three days.’ We did not know what this meant. Someone suggested that we should ask the name which it gave. A gentleman then present at once said ‘ Are you Alfred ? ’ Answer : ‘ Yes.’ ‘ Then you are on board the Great Eastern ? ’ ‘ Yes.’ ‘ Then you are all safe ? ’ ‘ Yes.’ At this time, I should say, the vessel had not been heard of for ten days or a fortnight ; and exactly at the end of three days the vessel arrived. This spirit ‘ Alfred ’ was in the flesh at the time and is now ; and though he has been questioned, he has no knowledge of the circumstance, or of having desired to send us such a communication.”

T. L. Nichols wrote in *Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson* : “ During the residence of Mr. Ferguson in New Orleans, Mr. Champion (a medium) left Nashville by steamboat to join him. The river was low ; the boat was detained by grounding on sandbars, until Mr. Ferguson became anxious for the safety of his friend. While in this state of mind he called upon a gentleman of New Orleans whose wife happened to be a medium. She knew nothing of Mr. Ferguson or of Mr. Champion, or of the anxiety of the former respecting the latter ; but, sitting at a table, she wrote to Mr. Ferguson, dated on the steamboat on which Mr. Champion was expected, at a place twenty-four hours’ distance up the Mississippi, stating that the writer was well, and expected to arrive in New Orleans the following day. The letter was signed H. B. Champion, and was apparently in his handwriting, and contained several of his peculiarities. The next day the boat arrived, and Mr. Champion confirmed the message, of which, however, he had no consciousness, except that at or about the hour it was written he was thinking of Mr. Ferguson and had a strong desire to relieve his anxiety.”

Mrs. J. H. Conant, the medium, could manifest through other



mediums while her body was in trance and under spirit control.

Wasevolod Solovief, a well-known Russian writer, an automatist who usually produced mirror scripts, on one occasion wrote the name "Vera." On inquiry it was elicited that a relative of his was communicating. "Yes; I sleep, but I am here, and I have come to tell you that we shall meet tomorrow in the summer gardens." This occurred. Moreover, the young lady told her family that she dreamt of visiting her cousin and of having told him of their meeting.

Carrington, in his introduction to Sylvan J. Muldoon's *The Projection of the Astral Body*, narrates his personal experiments to appear to a certain young lady, an accomplished pianist with a phenomenal musical memory. "One day" he writes, "I asked her if she had ever heard of an old song, 'When Sparrows Build' made famous years ago by Jenny Lind, and a favourite of my childhood days. She stated that she never had. I said that I would get it and send her a copy 'some time' as I thought she would like it. That was all that was said about it at the time, and no particular importance was attached to it. A couple of nights later I attempted to appear to her, and as usual awoke in the morning without knowing whether my experiment had 'succeeded' or not. A little later, I received a telephone call, and the young lady in question informed me that I had appeared to her the night before—rather more vividly than usual—and that she had thereupon been seized with the impulse to write automatically—the result being a verse of poetry. That afternoon I called; was told of the experience, was shown the poetry, and confess that I received quite a momentary thrill. The poetry consisted of the opening lines of the song 'When Sparrows Build,' absolutely accurate with the exception of one word."

The Gordon Davis case recorded by Mr. S. G. Soal in *Proceedings S.P.R.*, p. xcvi, is a well authenticated instance. In a series of séances with Mrs. Blanche Cooper in 1922, a voice came through which Mr. Soal recognised as Mr. Gordon Davis, an acquaintance whom he believed to have fallen in the war. Details about home and family life were given in a very convincing manner. Three years later Mr. Soal met Gordon Davis alive. He knew nothing of the communications that pur-



ported to come from him. Several similar cases are recorded by W. Leslie Curnow in an excellent study, *Spirits in the Flesh*, in *PSYCHIC SCIENCE*, January, 1927.

Shamar, the Hindu control of Mrs. Travers Smith, specialised in bringing communicators who were living. The name of an intimate friend came through. "He stated that he was not sound asleep, and therefore the message would come in jerks, which it did. He said he was sitting before the fire in his drawing-room; no one else was in the room. I asked him to give my sister a message from me; he said, 'Sorry, I can't; I shall forget all this when I wake.' He then said good-bye, and that he could not speak any more as he was getting more wakeful."

Sir Lawrence J. Jones, in his presidential address to the S.P.R. in 1928, dwelt on the mediumship of Miss K. Wingfield and said: "... on four different occasions, my youngest girl, aged nine, purported to control during her sleep, speaking with great animation and very characteristically. In the first instance, she was at Ripley, some fifteen miles from Wimbledon, where K. was staying. Later at Valescure, she was asleep either in the same house or in a neighbouring villa. On the first occasion the child was asked, after some conversation, 'What about the sailor frock?' The answer came: 'We went to a shop. Mummie just said, "You get those things out. That is her tallness." And they got them; nothing else to be done, no altering; they just sent them home. That's what I like.' This was a correct version of what had happened that afternoon. The child had been taken by her mother to London but none of us had been at Wimbledon that day, so K. and the other members of the circle only knew that there was a plan to buy a sailor frock. Here is Herbert's (the guide) comment: 'In many cases a spirit on our side is quite unable to tell if a person is dead, or unconscious, or merely sleeping, if the spirit is outside; for after death for some little time the cord hangs loosely before it is absorbed into the soul-body, and often in sleep the slackness of the cord presents the same appearance.' This may be compared with the 'Beard' case in *Journal XXIII*, pp. 130-132, where Mr. Beard was described as having quite recently passed over at a sitting held some eight hours before his actual decease.



"On other curious occasions K. seemed to stand outside her body and control it from outside, just like any other control. At these times she always spoke of her body as a 'me' and her soul as an 'I' . . . There is an 'I' here who hasn't got a 'Me,' speaking of my boy who was waiting his turn to control."

Miss Mercy Phillimore tells of a personal occurrence in *Light*, May 9th, 1931. Sitting with Miss Naomi Bacon in 1917, a man was described whom she recognised as a living friend.

"The moment my mind realised his presence a certain ease seemed to invade the sitting and he took direct control of the medium. The control lasted between five and ten minutes, but before it ended, the communicator requested me never to refer to the experience to him in his normal state." The facts communicated were found to be correct. In another sitting a year later, the living friend again purported to be present. His communications were evidential.

In a direct voice séance given by William Cartheuser for the Am.S.P.R. on October 26th, 1926, a lady acquaintance of Malcolm Bird received evidential communication from her father-in-law by her first husband. He said that he passed on with conditions in chest and lungs, and that he tried hard to impress Mrs. X the night before. He gave a correct description of what she was doing at the particular time. Mrs. X after the séance found out that the communicator was alive and in great mental distress at the date of the séance.

Alfred Vout Peters, the well-known London clairvoyant, had several similar experiences. The first was recorded in *Light*, September, 1899. The "Phygia" of the account was Mrs. Laura Finch. She controlled Vout Peters, while in the body, she was in Paris and the medium in London, on four separate occasions. She promised to do so if she could. "All who know her have been unanimous in declaring it was Phygia's own self speaking; her mannerism was there; things were said of which only she had cognisance, and when tests were agreed upon beforehand in the shape of certain phrases to be uttered they were invariably used." On another occasion it was found that the control who manifested through Vout Peters was alive in Africa.



Admiral J. G. Armstrong refers in *Light*, April 25th, 1931, to his own adventures. On one occasion while he was in London, his mother who lived in Devonshire spoke to him through the medium. She was asleep at the time and had the impression, on waking, of having made a long journey. During the Naval Conference in London a naval officer, whom he had known many years ago, similarly came through, and advised him to protest against the reduction of the Navy. He gave facts about his recent service. On inquiry Admiral Armstrong found out that the man is alive and serving in the East. Counting the difference in longitude, he was probably sleeping at the hour of the communication.

William T. Stead often received automatic writing from the living. Thinking of a lady with whom he was in such communication more than once, his hand wrote: "I am very sorry to tell you that I have had a very painful experience of which I am almost ashamed to speak. I left Haslemere at 2.27 p.m. in a second-class carriage, in which there were two ladies and one gentleman. When the train stopped at Godalming, the ladies got out, and I was left alone with the man. After the train started he left his seat and came close to me. I was alarmed, and repelled him. He refused to go away and tried to kiss me. I was furious. We had a struggle. I seized his umbrella and struck him, but it broke, and I was beginning to fear that he would master me, when the train began to slow up before arriving at Guildford Station. He got frightened, let go of me, and before the train reached the platform he jumped out and ran away. I was much upset. But I have the umbrella."

Stead sent his secretary to the lady with a note that he was very sorry to hear what had happened and added: "Be sure and bring the man's umbrella on Wednesday." She wrote in reply: "I am very sorry you know anything about it. I had made up my mind to tell nobody. I will bring the broken umbrella, but it was my umbrella, not his."

According to Stead, as a rule these messages were astonishingly correct and the fact of such communication with the living was as well established for him as the existence of wireless telegraphy. He made it a subject of experimental investigation and found that the messages so transmitted some-



times were contrary to the direct intention of the agent. He called the phenomenon automatic telepathy, and asserted that he knew at least ten other automatic writers who received similar messages. Miss Felicia R. Scatcherd was apparently one of them. She is quoted in James Coates's book, *Has W. T. Stead returned?* as follows: "Then came a new phase; I was the recipient of messages from the living—mostly strangers engaged in public affairs, and was startled into a perception of the scientific value of these phenomena. When at a dinner in Paris I met a famous scientist who, in his after-dinner remarks, expressed the identical sentiments I had received as coming from him, many months earlier, in a language with which I was then ill acquainted. There was no mistake about it. Knowing I should meet him, I had my written record with me, taken down in shorthand and copied in longhand as soon as possible, as was my invariable practice. I disliked receiving information in this way, but could not help it. If I refused these confidences, nothing else came. However, I became more reconciled to it when I found I could often be of service, in one instance preventing suicide, in others forestalling various casualties."

To Stead's direct question: "How is it that a person will tell me things with my hand that he would never tell me with his tongue?" Julia replied through automatic writing that the real self will never communicate any intelligence whatever, except what it wishes to communicate, but the real self is very different from the physical self; it sits behind the physical senses and the mind, using either as it pleases. "I find," said Stead, in a lecture before the London Spiritualist Alliance in 1913, "that there are some who will communicate with extraordinary accuracy, so much so that out of a hundred statements there would not be more than one which would be erroneous. I also find some who, though they will sign their names rightly, apparently in their own character, make statements that are entirely false." To his question, "If the real self does not communicate any intelligence except at its volition, how is it that I can get an answer from my friend without his knowing anything about it?" Julia returned the answer that "the real self does not always take the trouble when he had communicated a thing by the mind through the hand, to



inform the physical brain that he has done so." In one case the message which Stead received from a living friend referred to a calamity which happened three days later.

Stead's theory of automatic telepathy appears to have been borne out in experiments with the planchette recorded in *Proceedings, S.P.R.*, Vol. II, p. 235. A long series of communications between the Rev. P. H. Newnham, Vicar of Maker, Devonport, and his wife, clearly show that Mrs. Newnham's hand wrote replies answering questions of her husband whom she neither heard nor saw.

A still better illustration is found in F. Bligh Bond's experiences with S., a lady who figures in the history of the Glastonbury scripts. As Bligh Bond writes in *Psychic Research*, April, 1929: "I noticed a very curious thing. The communications which she sent me began more and more to follow the line of my current archæological enquiry. And after we had met once in the summer of that year, this tendency became increasingly obvious. There was some sort of mental rapport or attunement, apparently present, and this I attributed to the dominance in both our minds of a very specialised line of interest. On one or two occasions in 1922, this correspondence became more pronounced and the communications took the form of answers to questions which were in my mind, though not consciously formulated . . . finally a very strange thing happened. I had a letter from S. in which she sent me a writing she had received automatically in the form of a letter addressed to her by myself and signed with my name, although not in my handwriting. . . . I was and am totally unconscious of having mentally addressed it."\*

Absurd as it may seem, there are some cases on record in which a materialised apparition was discovered to be living. Alfred Vout Peters has seen, in a séance with Cecil Husk, the phantom of a friend materialised who must have been asleep at home at the time. Others had similar experiences with the same medium. Mr. Stanley De Brath saw on four occasions the materialised face of a lady then in India of whom he had lost track. Afterwards he had a letter from her delivered by a mutual friend. A Church of England clergyman saw

\* It is doubtful in such cases whether the "communication" is not from the writer's own mind.



the materialised face of his brother who was then living in South Africa. (*Light*, 1903, p. 500.) In the controversy which ensued, a correspondent wrote to *Light* of the materialisation in the United States of General Sherman, who not only announced his identity but also stated that he had just passed on. The General, however, who was at the time on his death-bed, did not pass over till a day or two later.

Dr. John S. King, founder and president of the Canadian Society for Psychical Research, described in his book, *Dawn of the Awakened Mind*, New York, 1920, how he appeared at a materialising séance in Kansas City on January 25th, 1910. He announced audibly his name to Judge Dill, and other sitters.

A still more incredible account was published by Dr. J. D. Moore in the American periodical *Facts* (Vol. VI, March, 1887), under the title "A Medium Appearing in a Materialised Form." The medium was Helen C. Berry. Her body is said to have been in the cabinet in France, yet her spirit assumed tangible shape about four feet in front of the cabinet, spoke to the doctor and exposed her semi-transparent features under the light.

There is a class of psychical experiences in which the second body only acts in some indefinable and incomprehensible manner. When Professor Denton handed a mastodon tooth to Mrs. Denton, she said: "My impression is that it is part of some monstrous animal, probably part of a tooth. I feel like a monster with heavy legs, unwieldy head, and very large body. I go down to a shallow stream to drink. I can hardly speak, my jaws are so heavy. I feel like getting down on all fours. What a noise comes through the wood. I have an impulse to answer it. My ears are very large and leathery, and I can almost fancy they flap my face as I move my head. There are some older ones than I. It seems to be out of keeping to be talking with these heavy jaws. They are dark brown, as if they had been completely tanned. There is one old fellow, with large tusks that looks very tough. I see several young ones; in fact, there is a whole herd."

This personation of psychometric impressions clinging to objects is a well-known fact. But I am speaking of manifestations through another bodily organism; so however tempting, I cannot dwell on them. There are other



borderland phenomena which I similarly avoid. The psychic state of the communicator at the moment of death often affects the medium, she exhibits the symptoms of illness and suffering with which the dying was afflicted. It is as if she entered the long-lost body of the departed. It is all very realistic and grim.

I shall only quote one instance, the description by Emma Hardinge of her famous prediction of the loss of the steamer *Pacific*.

"That evening, just as my mother and myself were about to retire for the night, a sudden and unusual chill crept over me and an irresistible impression possessed my mind that a spirit had come into our presence. A sensation as if water was streaming over me accompanied the icy chilliness I experienced and a feeling of indescribable terror possessed my whole being. I begged my mother to light up every lamp we had at hand ; then to open the door that the proximity of people in the house outside our room might aid to dissipate the horror that seemed to pervade the very air. At last, at my mother's suggestion, I consented to sit at the table, with the alphabet we had provided, turned from me and towards her, so that she could follow the involuntary movements of my finger, which some power seemed to guide in pointing out the letters. In this way was rapidly spelled out : ' Philip Smith : Ship Pacific.' To my horror I distinctly felt an icy cold hand lay hold of my arm ; then distinctly, and visible to my mother's eyes, something pulled my hair, which was hanging in long curls ; all the while the coldness of the air increasing so painfully that the apartment seemed pervaded by Arctic breezes. After a while my own convulsed hand was moved tremblingly but very rapidly to spell out : ' My dear Emma, I have come to tell you I am dead. The ship Pacific is lost, and all on board have perished ; she and her crew will never be heard of more.' "

But I shall not presume on your forbearance any longer. You will note that I have advanced no speculations, no theories. I have given you facts ; weird, terrifying, and commonplace ones. They are from the treasure trove of psychic literature. For me they have a strange fascination, and if they impel anyone to go out on a larger quest of the same mysteries, I shall feel satisfied and rewarded.



[This very remarkable lecture emphasizes the fact how very little we understand that psychic world which is so closely connected with our own.

Some of the facts collected by Dr. Nandor Fodor date from long ago and are not easily verifiable, but the automatisms from the living are very fully substantiated. One of them is an experience of my own.

If, however, the cells of the material body are moulded upon "etheric" cells in the womb of the mother (as seems to be the case), that is an ideoplastic action which is considerably more wonderful than anything here narrated, considering that it involves a knowledge of abstruse chemical laws beyond normal physiological knowledge. There are many things which should indicate the wise course of putting aside inexplicable facts to await fuller data.—EDITOR.]





## REPORT OF AFTER-DINNER SPEECHES at Café Royal, on 3rd May, 1933

MRS. DE CRESPIGNY.

Ladies and Gentlemen,—I think that we may congratulate ourselves on having met together on this eighth occasion of our Annual Dinner in spite of the hard times, when so many Societies and Institutions are finding very great difficulty in keeping their heads above water and I do feel very happy indeed that we have all managed to meet together again this evening.

A great deal has happened during the past year which it would take very much too long to go into, but I would like to say a few words (and I am not going to keep you very long because we have some very interesting speakers coming), but there has been during the past year a most extraordinary epidemic of attacks on mediums. Very many of them seem to have been quite unjustified and I do wish very much that we were able to give any sort of encouraging remarks about the advance in doing away with the preposterous Law on the subject, because so long as that Law is in existence, this kind of thing will continue.

The circumstances which distress and disturb me very much are that persons find they can say anything of mediums, they can make any accusations they like and the mediums have no redress, because they know they will have no chance if they appeal in Courts of Law, and I do protest—and I think it is up to all the members of The British College of Psychic Science to protest—against the light-hearted way in which mediums are accused of fraud by persons who would be very much more careful if there were to be any penalty attached. I think the great fact that they are in the helpless position in which they are, ought to make us treat them with more consideration than people who can go to law in the ordinary way. (Hear hear.)

One of the particular attacks that has been going on and will probably go on still further, is that which has been made upon William Hope, who is no longer able to defend himself. (Hear hear.)

Now William Hope was very loyal to all of us at the College ;



he has done good work, he has given the greatest satisfaction to a very great number of our members and I do think it is for us to defend him so far as it is possible. There is one thing I would like to put before your common sense—I do not wish to quote individual instances that have occurred, but I just ask you to look upon the subject from this point of view: Some years ago an invention came forward—I must tell you I am not speaking accurately but that will not matter, and if I make any egregious mistake, I hope someone will correct me—someone came forward with a new ray. The Scientists accepted the suggestions that certain demonstrations should be made, and I think I am right in saying that the demonstrations and experiments took a very long time—no scientist turned the man down as an impostor within a few days. Now before that a certain man called Cook, said he had been to the North Pole; he took in all the newspapers for a week but not the scientists at all—in less than a week the scientists had said that he was an impostor and turned him down. Now if William Hope were an impostor, he has been imposing upon the scientific investigators for thirty years. Do you think that is likely? Do you think scientific men would be taken in by a man like William Hope, unable to defend himself; that he could trick all the scientific investigators who had every opportunity of investigating and keep them guessing for over thirty years? At the end of that time there is not a single case proven against him. That is all the consideration I ask you to give, from the common sense point of view. I myself had some very excellent evidence from Hope and could tell you of a definite instance, but I never ask anyone to take my word on these occasions unless I can back it up.

On one occasion I was feeling very sorry for myself over something that had been said, something I resented very much that had been said in public about me and I met Sir Oliver Lodge. As usual I poured my story into his always kindly and sympathetic ear. I said, I don't mind being called a knave and I do not mind being called a fool, because I am used to it, but I do hate being called a liar, and he said in his reassuring way, "No one could ever mean to be so discourteous as that; what they mean to say is they don't quite believe what you say." (Laughter.)



Fortunately for this subject, when Pandora opened her box and let the unpleasant things loose on the world, beside the classic which did escape from the box—Hope, there was another sprite set free also and that was a Sense of Humour, and you want a sense of humour in this subject as nowhere else.

I am going to tell you what happened a short time ago. A strange visitor came to me, a strange woman. She had never been to see me before. She was not a believer in the subject at all, distinctly hostile but could not leave it alone, and after we had discussed the subject for about half an hour she said, "Well, what I feel is this, when your relations are dead they're dead, and it is just as well to let well alone." (Laughter.)

SIR W. ARBUTHNOT LANE.

Ladies and Gentlemen,—We have all enjoyed this evening's hospitality immensely—I did particularly in that I have been sitting by Mrs. de Crespigny and listening to the very lucid way she has explained her experiences.

I think we are all Spiritualists, we all believe or hope there is some sort of a future state. Many people hold, however, that belief in a future state would make death intolerable. They would like to feel, having seen the play, that the thing is all over; but for the vast majority of us there is a sort of feeling that we shall at some future time meet those who are near and dear to us. If you are not a Spiritualist you do not believe in any religion. A Spiritualist is a very practical person. He believes that people who die go on living an ordinary life, not going about with tambourines, sitting on clouds or singing songs from morning till night and playing on harps and other objectionable instruments—(laughter)—very unpleasant, and it would make life intolerable. (Laughter.) However, it is our common belief that there is a future state and the Spiritualist deals with it in a practical manner. He believes you are going to continue on the same lines. Several of my friends who have lost their relatives are in communication with those relatives and understand that their relatives are leading exactly the same lives and have



the same interests and it is making them hope. It is a difficult thing to do because in human nature there is much we cannot understand.

A little time ago before Marconi developed the wonderful rays we should have laughed, and yet there is something in human nature not unlike this. Take a rare female moth. You put it in a box, perhaps there is not a male moth visible. In about an hour something has come from the female moth that has brought moths from all around. There is so much in our lives that we do not understand, and to say that Spiritualism is nonsense is ridiculous. I am sure we are all Spiritualists in this sense, we hope there is something in the future. I remember a parson or bishop saying that if he did not meet his mother and brother afterwards he would feel God had cheated him. I do not know what he meant by God or how he would be cheated. Some of us hope too that we shall not see a lot of people we know about us because they have made life intolerable in our lifetime and it would be a convenience if there were some choice in our experience afterwards. (Laughter.)

Mrs. de Crespigny is doing wonderful work—she is interested in a great many things and she is making us think. We do not think, but she is making us think, and we are beginning to wonder what there is in the future for us. I hope we shall meet all our friends there—and our enemies—that we may pass them by in some sort of way.

PROFESSOR MACBRIDE.

Mrs. de Crespigny, Ladies and Gentlemen,—May I second most heartily the thanks of Sir W. Arbuthnot Lane. All the guests are deeply grateful to Mrs. de Crespigny and the British College of Psychic Science for the charming entertainment they have given us and I think for myself we have all enjoyed it very much. It is a great privilege to exchange confidences with our neighbours, but I am perfectly well aware that that is not the reason I was asked. I have to try to explain to you the attitude that a Biologist takes up in regard to the phenomena.

You are aware that some biologists take up the attitude



that life in all its manifestations is so tied to matter that when matter perishes the life ceases to exist. If you hold that view then all belief in a future life is impossible. That, however, is not the view held by a certain number of us. We are not convinced that life can cease by the mere chemical reactions of matter; in the last resort that the actions of a living being and the thoughts are fixed by the way in which the different chemicals make up the body. If, however, once you reject that theory—and I think I can say some of the most advanced biologists in Germany are rejecting it—then there must be something else. Then the possibility opens to consider the claims of Psychic Science.

Now my own position is this: I am not fully convinced. I have, through Mrs. de Crespigny, attended several séances. I am not fully convinced, but I have an open mind. What I want to emphasize is the enormous importance of the subject. There is a pragmatic way which has been alluded to of looking at the subject. If you could go back to the remains of ancient times you would find everything, at a time when our ancestors could not walk fully upright, pointing to the fact that they yet believed in the survival of the soul. That is one of the most extraordinary discoveries of modern biologists. Complete skeletons have been found at least twenty or thirty thousand years old, perhaps much older, they have been found buried in a crouched position and around them are placed tools, an indication that the people who buried them believed that there was a future life and in a crude, childish way, that these friends of theirs would need these tools when they passed over. That is all familiar to us in a way, but to find it in our ancestors of twenty thousand years ago is an eye-opener, and we come to the conclusion that perhaps the belief in survival is correlated with the emergence of the human soul as distinct from whatever kind of consciousness the animals have. I agree with Sir William Arbuthnot Lane that this belief, this faith, has been necessary for the whole development of humanity. At every stage of human progress we find it. It takes various forms. Among our far off ancestors it was very crude but it was there. At certain periods of the world's history when civilisation became corrupt, belief in such a future life died out among a certain section. One of these periods was the late Republic



and early Empire in Rome. We all remember the sad words, "Nature lies for ever on us in Sleep," yet at the very time that certain of the luxurious classes in Rome were giving expression to that, another Roman was writing the most beautiful and delicious song to the memory of the dearly beloved slave, whom he is beseeching the shades of his father and mother to receive in friendship; so that these people who denied the future life, at all times so far as I can discover, were a mere crust on the surface of the life of the nation. The civilisations around them were sustained by the underlying belief in immortality.

As those of us know who have read the sad story of the sinking of the *Titanic*, with death staring them in the face, the survivors tell us that belief in the continuation of life came to the top. Now if a belief of that kind has been as old as humanity itself, if it has always existed, occasionally beaten down in certain sections of the community, to struggle up again, there is a probability that it is something real. Therefore, I view with the deepest sympathy the efforts of the British College of Psychic Science and all other Associations to bring further proof of this.

One of the greatest friends of my undergraduate days, one of the most brilliant philosophers who ever lived, writes, "The absence of immortality would make life a farce."

There are a number of people who lead full and satisfied lives, have been successful, and had numerous friends, who feel much as they feel at the end of a feast—satisfied, and do not much care if there is anything afterwards or not; but in the case of the hundreds of thousands who have gone through shipwreck and bitter disappointment and grief, if that is all they have to look forward to, they feel that life is a farce.

When one says that one is in sympathy with the attempts of Spiritualists to bring proof, one says really that to put this belief on a more satisfactory basis would be a pearl of great price; in fact this question is so enormous and so important that it dwindles and makes trivial all other questions. (Hear, hear). The question of getting a better Government, when we contemplate the question of going on for ever and ever, seems to sink into mere insignificance. If we refer to the Book where that story of the pearl of great price is mentioned,



let us not forget that the merchant who saw that pearl of great price was forced to sell all he had to get it ; it is not easily attained, it will require the most strenuous efforts.

To the individual the most satisfactory evidence would be the rare occasions when he or she attends a séance and through the lips of a medium hears facts or statements purporting to come from someone they knew, and the statements have to the knowledge of the sitter been true. These are the best kind of evidence, but the trouble is this, science and scientific proof deal with regularly recurring phenomena that can be repeated and repeated under different circumstances and tested thoroughly. These phenomena, the statements made by mediums about our dead friends, are convincing to the person who hears them, but you cannot convey that conviction to a third person. I will take an incident that did not happen—I suppose myself to have gone to a séance where I heard through a medium a message from my dead brother. I may believe that I recognised the peculiarities of the voice and thoughts, but the amount of evidence you get in that way is limited. We must strive for something that can be described as a more universal test and I think efforts should be directed to that end.

Again, we have supposed physical appearances, physical mediums. Now I have seen some of those and I regret to have to say that I think a great many Spiritualists have not the remotest idea how physical phenomena are produced or of what they are constituted ; and when the scientific critics are asked to accept conditions that seem to them simple they are repelled, when, for instance, they are told that on no account must they touch the material emanating from the medium, which they call ectoplasm. Suppose he went back and said that ! “ Did you try to find out what it was ? ” “ No ”—he would be simply laughed at.

I venture to think it is in the interests of the great question, the greatest question of all, whether life persists, that we should criticise with ruthless severity all these restrictions, all these assumptions that are made, because if we can get a residuum after all that is purged away, then that residuum is worth gold, is worth all.

I hope I have explained my attitude. I have an open



mind and I recognise the *à priori* assumption. I cannot believe that an instinct, a belief which has accompanied mankind from the very beginning to the present day, which has sustained society, can be founded on a delusion, but no bigger service can we perform this day than to bring rigid proof of this great thing. (Applause.)

MRS. MCKENZIE.

Ladies and Gentlemen, Friends,—Professor MacBride certainly put the case well for Spiritualism. I should like to challenge him on some things but will leave that to Professor Fraser Harris ; but we do feel to-day that Spiritualism, at any rate Psychic Science or psychic facts, have presented a case for investigation, and that science has accepted the case. There is a group in our own country and a group on the continent who are putting their backs into it.

We have discovered that there is some curious matter associated with a sensitive human being—we do not know that it is associated with any other form of life—which asks to be looked into by the scientists, because we believe that it would bring them nearer to the foundations of life, the foundations of the life force, than crude matter does, and it is to that sort of thing that Dr. Osty in Paris and groups in London, of which Doctor Fraser Harris is one, have been giving their earnest attention and that is going to dot the “i’s” and cross the “t’s” of all we have held in our amateurish way during the last fifty years. We make you a present of it—we have not the knowledge, we have not the laboratories—it is for science to do that for us, but there is another side of it which we claim is particularly our own and which I expect will be left in our hands and that is that great aspect which must minister to human comfort in face of the mystery of death, which must try to satisfy the longing of the human mind in face of the futility, the aimlessness and littleness of life. That is our job. I wonder if those of you who are guests here to-night realise how much work of this nature is being done, say, in London alone. I take it that the College at least handles between 100 and 150 persons a week and there are many other societies in London doing similar work. That work is



being better done to-day than before. The College was established before some of the other societies took the matter in hand, and instead of having to seek for this obscure matter in holes and corners, anywhere we can find it, it is now presented to us under the guise of a reputable science. Mediums are guaranteed as to character and mediumistic ability. We meet them under decent conditions. We are instructed as to the particular condition one medium requires and another does not ; the whole thing has been raised to a new level during the last few years. While we do not consider ourselves nearly perfect in this most delicate study of human consciousness, a most distinct advance would be made if some legal ruling on the position of mediums employed by reputable societies were laid down—we should at once go a long way forward in the eyes of many people. The right thinking spiritualist, the right thinking person who has been convinced of these facts is not a sensation-monger. We are really doing hard work. Those of you who are readers of *Light*, must see how earnest and sincere our presentation is and from what a serious point of view we look upon this subject.

During the last month two people have written voluntarily to me of experiences they have had. I should like to deal with them. We all want to hear if good things are being done to-day as in the past.

For the sake of the guests here to-night, this is the sort of thing happening daily at the College, at the L.S.A., at Miss Stead's or Marylebone House—half a dozen times a day perhaps, but not everyone makes a record of it. These two people took a note-taker with them, were not going to rely on their memories, they were going to rely on the notes, verbatim notes, before them. They were not people who went into floods of tears, but they went in a matter-of-fact way to see what this medium could do for them. She had never seen them before, their bookings were made anonymously some months ago. I had heard of their trouble and I gave a few names of College mediums. I did not know when the appointment was made or who they were going to.

In the one case the husband had been dead about a year. The sitter was a distinctly well educated woman and her sister was there taking every word down. She could get nothing for



half an hour. Vaguely the medium tried to find out what was wanted. Suddenly she said, "Have you anything belonging to the person you want to get into touch with?" A bunch of keys was produced. The moment they were in the medium's hands she was on it like a hound on to a scent, and for an hour that man was present there, that man's mind. He had been a lawyer; everything he said had a judicial aspect. His wife (of an artistic nature) would have looked at things quite differently. First of all he referred to his obituary notice; he called it "tosh." In life he would have called it tosh, hated it. He criticised his funeral in a very definite way and the fuss made about it. Then he criticised that his wife had given up the family home and gone into a smaller one which he would have disliked. He talked about their daughter's marriage which had taken place since he had passed over; he had been a good deal older than his wife, and he went tenderly into their relationship and how much wiser he should have been with her as a younger woman than himself. She finished up by saying, "it was my husband's mind and his way of looking at things."

The other case was that of a daughter who had lost her mother—not very long passed over, about two months. She also took a note-taker with her. She was a modern business girl, well educated, most keenly critical of what might come. She did not need to wait a moment. The instant she sat down the medium introduced her to her Mother by description and name, and for one and a half hours, until they were tired of writing, the evidence poured through. Twenty different items I counted in the report, right in every detail as to things that had happened since the mother passed over. Again it was the mother who discussed her funeral. She discussed her tombstone, did not like it but was satisfied something better was coming along. Her last new dress she described perfectly. She discussed rings she had left. "Have you got the ring I meant for you?" The sitter produced one—"that is not the one I meant for you at all." (It was given to a sister). "That was meant for you," and the very stone was mentioned. The sitter then said, "What about this one?" (showing her hand with a modern looking ring upon it). The answer came, "That is of no value, I wanted you to have the other



one"—a ring 50 years old and related to her married life. So she went on item after item. It was the kind of thing that the mother would have sat down and discussed, if she could have come back in the flesh—these little homely things. That was the kind of mind she had. No mind reading, no telepathy, no hypnotism can simulate that sort of thing. It was an intelligent conversation suitable to the person concerned. I say to you that this is being done in thousands of cases throughout this country every week. These mental phenomena cannot be studied in the laboratory. It is an impact on the human side and this is the work the College has done, and we are grateful for all the strenuous work Mrs. de Crespigny has given. Only those in touch know how much she and her Council undertake, and we rejoice in this great human work which is being done through Psychic Science.

PROFESSOR FRASER HARRIS.

Mrs. de Crespigny, Ladies and Gentlemen,—My first words must be to express my appreciation, and I speak on behalf of my wife also—our appreciation of the great honour you have done us in asking us to be your guests on this exceedingly interesting occasion. I was assured that a few words from myself on the subject of the present attitude of Physical Science to Psychical Research would be welcome. I understand Lord Kelvin said something like this: "Science must never refuse to investigate any problem placed before it no matter how puzzling that problem be." That seems to be the spirit in which Science, Physical Science, must approach Psychical Research.

Now within a generation the attitude of official Science—as I shall call it for convenience—towards Psychical Research has been enormously changed, but the methods of Science never change. We still have the facts on which to make observations and we still have that intense reverence for facts as distinguished from belief, hopes, assumptions and aspirations. Then when we have our facts we can attain a hypothesis, a working hypothesis, and then we try to get that hypothesis verified. We are exceedingly pleased when it is verified, but we are not disappointed when it is not verified,



because we start on examining more facts and framing another hypothesis if that is necessary. In Psychical Research undoubtedly we come into a very unfamiliar environment, the facts themselves, the observations we have to make are upon a class of phenomena which is foreign to anything we have investigated hitherto, that goes without saying. The environment therefore is unfamiliar. There is this sensitive person, the Medium, upon whom you cannot impose certain conditions as you would upon a person being investigated in an ordinary physiological laboratory—I admit that fully.

Then there is the dark, or a very bad light, where the powers of observation are greatly restricted, and there is what Professor MacBride has alluded to, the unreliability of the phenomena. That is one of the greatest stumbling blocks. One cannot obtain the phenomena at will under the same conditions. I have sat in séances—more than 50 in the last year—and half of these were blank, and we could not tell in what way the conditions had been altered. They seemed exactly the same as on the previous evening when everything was charming.

The reasons for men of Science holding somewhat aloof from Psychical Research in the past have been these—firstly, the existence of fraud. There is nothing more annoying to the man of Science than to come up against a set of phenomena which he knows are not genuine. Anything like tampering with the facts, even unreliability with the data, is abhorrent to him, and when he comes up against this at an early stage he is naturally repelled.

Then we find sometimes a credulous, an uncritical attitude, with also a tendency for popular exploitation, and of course I am glad to say that kind of thing is rapidly disappearing.

Then we have those experiences which can only be called personal and unshared. As Professor MacBride has pointed out to us, something that is entirely unshared may be for him full of evidence, but as he has said, “it is exceedingly difficult to convince my neighbour,” and then I think there is one other factor and that is the general ignorance regarding the physiological phenomena of the eye in a poor light. A good many things I think that go under the name of auric emanations can be understood by the understanding of the light on the retina and the physiology of after-images.



The men of science in this country can be divided into two great groups, those who are in the Royal Society and those who are not. (Laughter.) A dividing of the sheep from the goats. Those among the goats may be consoled by the fact that it is possible for them to be converted at the summit of the Brocken in the company of a virgin, and in the presence of a large crowd of witnesses, journalists and camera-men and to have a fine entertainment. (Laughter.)

The Fellows of the Royal Society may be divided into five groups, and they have never heard themselves so classified before :—

(1) Those who still think that Psychical Research is disreputable. They are clinging to the old Victorian respectability in Science. It was not respectable in the Victorian age to dabble in Psychical Research.

(2) Those who honestly believe it is outside the realm of natural knowledge. They are convinced that it was not the intention of the founders of the Royal Society to include such things as we call psychic phenomena.

(3) Those who are too busy with their interesting physical researches to enter into this very unfamiliar field.

(4) Some who are afraid of being convinced on the evidence they have come to secure.

(5) Those who have come in.

Those outside are in two classes—those who hope to be in, and these must walk very warily. Then there is the last class of all, those who know they never will be in and they are free, and their freedom is described in the words of Lovelace : “Angels alone who soar above. . . .”

Telekinesis interested me because it was the phenomenon of physical happenings and it could be investigated by methods that were physical and physiological. It seemed to me that a person coming with a purely physical scientific training had better begin with phenomena admittedly physical, rather than with phenomena so mysterious that are much more familiar. Then, furthermore, to investigate Telekinesis requires no definite beliefs, philosophical, religious or spiritualistic.

Now it seems to me that this subject is worth studying by the finest intellects. When we consider the men who founded the science of Psychic Research, Crookes, Barrett, Lodge, the



third Lord Reading, J. J. Thompson—they have considered Psychical Research a suitable subject for investigation—surely we may follow in their footsteps. Remember such men as Richet in France, who communicated the other day a paper to the French Academy on the researches of Dr. Osty into the mediumship of Rudi Schneider, and men of such literary attainments as Myers, Bergson, Gilbert Murray and Professor James. It was quite a different matter in 1889, when I as a student in London made a collection of facts for the census of Hallucinations for the Society for Psychical Research. I can remember asking the West End doctor with whom I lived, whether he would give me any data and reminiscences for schedule, and he implored me not to mention his name in such a connection. When the report came out I can remember a leader in the *Scotsman* which referred to the data collected and then wound up by saying, “and in other words are any of us qualified to understand?”

Indeed there has been a change. In 1874, Tyndall's Belfast Address was the chapter of Science, and that was pure materialism. Darwinism again was supposed to explain everything. The Bishop of Carlisle said at that day, “Evolution means that anything can become anything else if you give it time enough.” Huxley said Mind was in the universe but a negligible and inconvenient intruder. He had written on man's place in nature, but as for mind's place in nature it was quite negligible. Now in 1932, Huxley's grandson writes in a weekly journal in a new realm of “the interaction of mind and matter.” There could not be a greater confession of the change of attitude than that very phrase. It would have scandalised his grandfather. The fact of the article being written shows the change taking place. The fact that this gathering is of the size it is shows the change that has taken place. Our whole outlook has become wiser, saner and more philosophical.

Sir James Jeans says, “The universe is beginning to look like a great thought rather than a great machine.” The mechanical warp is shot through everywhere by a spiritual mind. Psychology has come as an experimental science on sure foundations and has come to stay. We reckon with it every day, with the realm of mind every day in practical meanings, where we know mind can cause an impure diseased state



of the body. Myers regards life as mind fundamentally, and as the most fundamental thing in the universe.

You may contend, Ladies and Gentlemen, that the world of the psyche does not want our intruding our physical science into investigations, although I am encouraged by what Mrs. McKenzie said, that is not the view of the majority. That is a matter for your decision. Science cannot change her methods or outlook, and science cannot compromise, but that is a very different thing from saying that there is not a realm where belief or faith, ecstatic experience, transcend the realm of pure reason. I am entirely one who believes there is still a place for the saint or prophet, the creator of beauty, the artist and the interpreter of beauty, the poet. I hope the day will never come when the philosophical poet will not be heard in words such as these :

“The one remains, the many change and pass,  
Heaven’s light for ever shines, earth’s shadows flee,  
Life like a dome of many-coloured glass  
Stains the white radiance of eternity.”

(Applause.)

MISS MARJORIE BOWEN.

Madam Chairman, Ladies and Gentlemen,—I am afraid that anything I could possibly say would be in comparison with the speakers to-night either banality or an impertinence, but I am I think, really very sincere in intention.

However, in giving my small tribute to the College of Psychic Science and Mrs. de Crespigny—who are doing a work which too many of us are apt to take for granted, a work that requires an enormous amount of self-sacrifice and hard work, and as she has said herself in her speech, is not always rewarded by the consideration and courtesy necessary—I speak for many people who do not have the opportunity of voicing their gratitude, for such work is of supreme importance and one which we should be so extremely grateful for. It has been touched on by your other brilliant speakers to-night—what a wonderful thing it is that such work as this has changed what has so often had ghastly results, to something which has brought their darkness to sunlight and is no longer associated with horror and terror but with beauty and light.



MR. SHAW DESMOND.

Mrs. de Crespigny, Ladies and Gentlemen,—If you can stand ten minutes I shall be indebted to you, but if you cannot I will forgive you.

I want to deal on my way gently and decently with some of the scientists who have preceded me, in connection with psychic phenomena and the persistence of memory and identity in the instance of what we miscall “death.”

Now I want—and Professor MacBride, I don’t need to mention, took the matter so admirably, for the first time, if I may be allowed to say so, in my experience of a physicist—I should like to address myself to the first two men of science. I have been in contact with physicists, psychists and men of science, men engaged in laboratory experiments, all my life, but I want to say as gently as possible, that there may be another view of what constitutes scientific evidence.

With regard to the subject under discussion I want to say this—Remember, it is the scientific mind which has held itself aloof practically for half a century.

Mrs. Hewat McKenzie—I was delighted to see her again and remember that she and her husband founded the College, which Mrs. de Crespigny carries on—if I remember rightly was speaking about the amateurishness of our investigations. I deny *in toto* that they are amateurish. I insist they are as scientific in their own way as anything of the physicist in the physical laboratory. It was not we who really first threw a stone at science, it was science which ignored us again and again.

Let me take Professor Fraser Harris’ remark about Tyndall at Belfast in 1874, I remember reading about that when quite a boy. That was the address of Tyndall to the British Association at Belfast, and here are his exact words—Investigation into the psychic was unworthy the attention of any serious scientist—practically the words quoted. We are not going back 50 or 70 years, that is not necessary, but up to the last few years scientific men have deliberately side-stepped us. Richet, McDougall and others mentioned to-night, two or three German scientists, one Swede, one Norwegian—apart from that handful of men, they have all along more or less regarded this as something unworthy the attention of the serious mind.



I want to take one little point that Mrs. McKenzie made. We know the etheric body is not peculiar to the human body, it is common to the lower animals just as it is common to us. When Professor MacBride quite rightly says that the real proof will be when people recognise the same person, where the proof is not localised or individual. I may say that I have had that proof once a fortnight for the last two months and a half, with three or four other men who knew Northcliffe in life. We have spoken with him, not through a medium, but with Northcliffe himself using his own voice, his own inimitable mannerism, his almost brutal, brusque way, the quite savage return, the piercing intelligence: every turn and twist of the voice was Northcliffe and nobody else but him. Everybody there who had known him knew it, not only by his turn of phrase, but by the minutiae of the facts, he gave to us, some of them unknown to us at the moment he gave them but afterwards verified by us. We make our appointments with the so-called dead as accurately as we make them with the so-called living, many of whom are dead and do not know it. (Laughter.) They do more than the living, they keep their appointments. While it is a dead woman or man, may I say, that I myself have heard repeatedly, under test conditions in every sense of the word, I have heard not one but 3, 4, 5, 6-10, 12 and 15 persons in the same evening, speaking with their own voices. I have heard three voices speaking together on one occasion. If any of you say, "that is a trick of the medium"—Is it? Take one medium—an invidious proceeding, but I will mention the name of Estelle Roberts, one of the greatest Direct Voice Mediums in the world. She is quite incapable of imitating the English, the tones of speech, idiomatic expressions; is unable to betray the eschatological and other knowledge shewn by these spirits from the other side. That is the kind of thing you cannot fake.

In this country there are between three and four millions indirectly or directly interested in spiritualism. I have made a rough estimate in the last month, and throughout Europe there are between one hundred and two hundred millions directly or indirectly interested in survival, and it is to this tiny minority the torch will be given, and I want us to remember this in the future when we feel that light in our hands, and when



spiritualism will become the light of a darkened world.  
(Applause.)

MRS. DE CRESPIGNY.

Ladies and Gentlemen, before we break up, I should like to give a vote of thanks to all the speakers this evening. There is just one thing I should like to say with regard to what they have said already—the difficulties of this psychic investigation compared with the physical science investigation, that we who are trying to investigate on these lines are handicapped in so many ways through the unreliability of our means, of our instruments, and that we cannot produce the phenomena in the same way as the Physical scientist can do; but Sir Oliver Lodge once said something that struck me as putting in a nutshell the different positions of the two lines of investigation—he said one day, with regard to something else: “It is a different thing to calculate results on the basis of the orbit of a planet or on the basis of the orbit of a fly, and that is what makes a great deal of difference in possibilities of investigation. The orbit of a fly is a very uncertain thing to start with. (Hear, hear.)

And now will you join me in thanking all those who have spoken to us to-night and given us such a very interesting evening. (Loud applause.)

A cordial vote of thanks was offered to the guests, with special mention of Professor Fraser Harris.



Members of the College present their cordial thanks to Miss Raikes and other members who have so generously presented flowers to the College during the past season. These kindly gifts are very much appreciated by all. They give a home-like atmosphere, and afford much pleasure.



## THE LAW OF SPIRITUAL CONSEQUENCE

FROM the very earliest times the idea of Deity has been associated with a directive influence on the world, either by guidance or by interventions or by both. The Old Testament abounds in instances of each. In classical times this guidance was presumed to be given by auguries and oracles. The early Roman idea of the Imperium was "authority entrusted to an individual by the human members of the State, *and sanctioned by consent of its divine members*" (Warde Fowler, *Rome*, p. 67—my italics). Cicero, speaking of the oracles of Delphi, says, "Manet id quod negari non potest, multis sæculis verax fuisse id oraculum."

The manifest want, or obvious unsucccess, of this alleged governance has been, and still is, the greatest stumbling-block to belief in God. Augustine in his unconverted days said, "Either God cannot remove the evils in the world or He will not: if He will not He is not good; if He cannot He is not omnipotent," and this phrase has been repeated ever since. "If there is a God, why does He not stop the war" was asked again and again in 1916, as if men who disregard the guidance given by Christ could learn in any other way than by the consequences of their own acts. Lucretius held that the universe is an endless dance of atoms, and the Gods, if Gods there be, live in a calm empyrean, careless of the prayers of men. Lucian, whose witty satires might have been written by Voltaire, ridiculed the absurdity of believing in Gods at all.

So unchanged are the hearts of men that Haeckel wrote in 1899:

"The development of the Universe is a monistic mechanical process, in which we discover no aim or purpose whatever . . . neither in the crust of the earth nor in the evolution of the heavenly bodies, do we find any trace of a controlling purpose—all is the result of chance . . . which, however, does not prevent us from recognizing in each 'chance' event, as we do in the evolution of the entire cosmos, the universal sovereignty of Nature's supreme law, the Law of Substance . . . which, in a negative way rules out the three central dogmas of metaphysics—God, freedom, and immortality."



These conclusions go far beyond Science, if "science" means "ascertained knowledge," and are very bad philosophy, seeing that they do not explain the selective, directive, and organising power manifest in all biological "growth," and ignore the whole realm of artistic beauty, the moral interdependence of mankind, the works of genius, and the religious instinct that have played so large a part in human evolution. These conclusions are moreover completely stultified by any one single proof of discarnate agency, for that would involve Intelligence apart from Matter.

Haeckel's is the extreme materialist position, now held, explicitly at least, by few except Freud and some of his disciples, and it is universally admitted that every phenomenon (in the Platonic sense) has a direct cause behind it, such cause being ascertainable by suitable experiment, and reducible to natural law. There is no place for "miracle." Despite the scepticism that was bound to result, the discoveries that gave the concept of universal law, were an immense advance. But the idea of miracle once advanced as proof of Christianity seems now to hinder in many minds its reconciliation with science. What is "miracle"?

A. R. Wallace wrote in 1875: "Hume gives two definitions in different parts of his essay. The first is, 'A miracle is a violation of the laws of Nature.' The second is, 'A miracle is a transgression of a law of Nature by a particular volition of the Deity or by the interposition of some invisible agent.'"

Wallace shows that both these definitions are defective, because the first implies that we know all the laws of Nature, and the second because of the impossibility of proving that any supposed miraculous event is by direct Divine volition. He therefore amended these definitions to "any act or event necessarily implying the existence and agency of an unseen intelligent agent producing effects to which known laws are inadequate." Under this aspect the question becomes one of fact—Do any such events occur? It is widely asserted that they do.

Wallace's definition might be further amended: the Greek word *σημεῖον* in the New Testament means "a sign" and is so rendered in marginal reading. "Miracle" concentrates on our ignorance of causes—"a sign" carries the sense



of something signified. "Healing" for instance is the sign of a spiritual power, as the miracle of generation is the sign of vital power.

It is better to leave the word "miracle" aside altogether, and take up the position painfully reached by two centuries of modern science—that all phenomena are under laws. This is not contradicted by "signs," for they are but evidence of unknown powers. It remains to be seen whether any existing phenomena are signs of unknown intelligent agency, occurring (1) on the great, or (2) on the small scale.

The position usually taken up may be briefly, but not inaccurately, summed up as under :

It is *assumed* that there are no unseen intelligent agents ; therefore physical life is the only ascertainable life ; "the soul" is merely a name for the sum of the functions of organic life ; thought is a product of the brain, impossible without phosphorus ; therefore survival is a myth or a contradiction in terms. There may be a God or there may not, but certainly there are no "interventions."

The task before the Church, penetrated with the conviction that "truly there is a God who judges the earth," is a singularly difficult one, because her Scriptures and formularies all involve the idea of interventions. On the intellectual side she has to replace the idea of such intervention by that of Divine uniformity—a higher Naturalism. It is difficult but not impossible, for Christ has done it, and if we get back to His teaching, even in the imperfect form in which we have it we shall see that the problem has been solved. But to do this requires a somewhat lengthy study of the new phenomena. It is useless to immerse ourselves in books and to relegate everything that looks to us like an invasion of uniformity to "the nebulous sphere of pious opinion." We must get back to facts as a preliminary.

The first question to be answered is, Are there phenomena in Nature which necessarily imply non-human intelligent direction ?

#### NORMAL FUNCTIONS OF THE SUBCONSCIOUS

The old "argument from design" is obsolete, because every automatic adaptation necessarily looks like design ;



and the design, if such there be, lies far behind proximate causes. But it is generally admitted that all life and evolution show an organizing and directing Intelligence at the root of its phenomena.

A. R. Wallace, in his study of so common an object as a feather, says :

" Now each feather ' grows ' as we say, out of the skin, each one from a small group of cells, formed and nourished by the blood. . . . But the same blood supplies materials for every other part of the body—builds up and renews the muscles, the bones, the viscera, nerves and brain. What then is the *selective* or *directing* power which extracts from the blood at every point where required the exact constituents to form here bone-cells, there muscle-cells, there again feather-cells, each of which possesses such totally distinct properties ?

" And when these cells, or rather, perhaps, the complex molecules of which each kind of cell is formed, are separated at its special point, what is the *constructive* power which welds them together, as it were, in one place into solid bone, in another into contractile muscle, in another into the extremely light, strong, elastic material of the feather—the most unique and marvellous product of life ?

" Yet again what is the nature of the power which determines that every separate feather shall always ' grow ' into its exact shape ? What *directive* agency determines the distribution of the colouring matter (also conveyed by the blood) so that each feather shall take its exact share in the production and colouring of the bird, which is immensely varied yet always symmetrical as a whole, and has always a purpose, either of concealment, or recognition, or sexual attraction in its proper time and place ? . . . To myself, not all that has been written about the properties of protoplasm or the *innate forces* of the cell, neither the physiological units of Herbert Spencer, the pan-genesis hypothesis of Darwin, nor the continuity of the germ-plasm of Weismann, throw the least glimmer of light on this great problem." (Wallace, *World of Life*, p. 295.)

Feathers are in organic continuity with the parent organism, but what shall be said of the detached transformations of the insect ?

In the enclosed chamber of the chrysalis the larva is almost



completely dissolved into white creamy pulp: only the central nerve and some fragments of the digestive tube are discernible under the microscope. From this formless pulp in a short time, entirely new organs adapted to aerial life take shape. Not only wings, but an entirely new scheme for nutrition is provided. Two or three weeks before the emergence of the perfect insect, the transparent wings become opaque white, and, "a little later dull yellow or drab; twenty-four hours later the true colours begin to appear at the centre of each wing. It is during the transparent stage that the scales begin to be formed as minute sacs filled with protoplasm; the succeeding whiteness is caused by the protoplasm being withdrawn and the sacs filled with air. The pupal blood then enters them, and from this the colouring matter is secreted. The scales are formed in parallel lines along the ridges of the corrugated wing membrane. The more brilliant colours seem to be produced from the dull yellow pigment by chemical changes that occur within the scales. . . . Another complication is that the wonderful metallic colours of so many butterflies are not caused by pigments, but are 'interference-colours' produced by fine striæ on the surface of the scales. Of course, where eye-spots, fine lines or delicate shadings adorn the wings, each scale must have its own special colour, something like each small block in a mosaic picture." (*Ibid.*, p. 302.)

A similar process is in action wherever there is life—in every egg, every embryo, every seed.

Professor Hans Driesch of Leipsic University has shown that the faculty of producing diverse organs and structures is not limited to special cells, but is common to all. If the four first-formed cells in the egg of certain animals are separated, each pair develops into a complete animal, *half-size, but having all the organs of the perfect form*. "In the embryo of many animals the cells are not predetermined to definite organs; each one of them can furnish the whole . . . they form an equi-potential system in which each constituent possesses the same formative power. . . . A good example of this is seen in the cambium of plants; each of its cells can, and does, produce both stem and roots. . . . It is most manifest in the ovary, every ovum having the power to reproduce the whole organism." An abstract of Prof. Driesch's work appeared



in the *Revue Métapsychique* for January, 1924, from which I abbreviate the foregoing. Therefore, he says, the mechanistic theory of life breaks down: the genesis of an organism cannot be explained as a *mechanism*—there is a latent intelligence and directive and constructive power working towards the pre-existent type of the perfect animal.

Agreeably to the physical principle of uniformity, that all changes and movement of whatever kind result from Energy, working force as contrasted with static force, we see in all these metamorphoses the operation of a *directed* energy conforming to a pre-existent idea.

This is the concept of life developed by Dr. Geley in his book *From the Unconscious to the Conscious*, the active agent being Mind immanent in Nature, acting through a concrete individualised Energy.\* In Man, it is obvious to the inner experience of each one of us, that this directed energy forms the body, maintains it, taking charge of the functions of nutrition, healing, and of the subconscious processes generally. It is obvious that this Immanent Intelligence shows uniformity of action to the very highest degree, so much so that most persons fail to see the Intelligence at all.

#### SUPERNORMAL MENTAL ACTION

The term "supernormal" carries with it a certain ambiguity. It is ordinarily understood to mean "faculties of cognition independent of the normal senses," and as a popular rendering this may pass. But any accuracy of thought will recognize that faculties originating independently of the physical senses are not only older than history and found in the most uncivilized races, and are in that sense normal, but are closely paralleled in the animal world by many "instincts," especially in insects, migratory birds and fish, which though equally independent of the physical senses, are perfectly normal in each species, and have moreover a very high survival-value in its existence, though it is not easy to see how they could be produced by Natural Selection or by the compulsion of the environment.

For instance, it would seem that these two factors should operate to produce eels accommodated to fresh-water life

\* He calls this a dynamo-psychism—i.e., a dynamic soul.



rather than compel them at maturity to seek the deep sea, where under enormous pressure they procreate and die; the young elvers in their turn seeking the rivers unguided save by inherent faculty, to repeat the cycle. The vast number of birds that take their annual outing straight to Siberia without any prolonged halting-places, and find the purpose of the trip in the teeming insect-life of the Tundra, are similarly guided; and it is now more usual to see in these "instincts" the operation of subconscious mind than hereditary transmission.

In the human being the operations of the subconscious part of the mind are very far indeed removed from supernormality. Not only do they undertake the maintenance of the organism, but they lie at the root of our innate faculties, tastes, proclivities, and aptitudes. They are manifest in all works of genius—artistic, musical, mechanical, and inventive. They continually come to the surface as intuition.

"The data of intuition lie beyond facts, experiences and reflection, and surpass them all. Intuition is the very essence of subconsciousness. Outlined in the animal, where it appears as instincts, it acquires in man the higher aspect of genius." . . . "Finally, all the foundations of our being, that which is the principal part of the Self, innate capacities, good or bad dispositions, character—all that makes the essential difference between one mind and another—all that is not the result of personal effort, of education or of surrounding examples, are modes of subconsciousness." (*From the Unconscious to the Conscious*, p. 88 cf. p. 258.)

There is therefore latent in Man a subconscious intelligence that is capable of producing results unapproachable by conscious volition. Moreover, the connection between the Conscious and Subconscious is very close. There is continuous interchange between them. The subconscious, by determining our proclivities, impels us to many choices: on the other hand by prolonged conscious effort we acquire technical skill which may be mechanical, literary, artistic, musical, mathematical or any other, including that general acquirement which we call experience of life. It then becomes a faculty, is put to use, and exercised subconsciously (Geley). We also acquire moral qualities in the same way, and so a character is built.



This hasty sketch of the chief normal functions of the sub-conscious will have shown that it is not a separate mind existing as it were internally to Consciousness, but is only part (the larger part) of the whole mentality which determines our tastes, proclivities, and aptitudes. However imperfect this outline it will suffice to show that as soon as we probe below the surface, we know very little indeed of the true causation even of the most ordinary things ; but it will prepare the way for a better understanding of the supernormal faculties.

#### SUPERNORMAL FACULTIES

*The Hypnotic State.* This has been known from the very earliest times. Aristotle treats of it under the title of *Prophecy in sleep*. It is impossible here to go into the grades of the hypnotic state. Broadly speaking there are three—light hypnotism, which may be automatic, or artificially induced, in which the subject is highly suggestible ; the second, or cataleptic state ; and deep hypnotism, when certain supernormal faculties appear, though with some subjects they are as frequent in the first stage.

“The theory of mental dissociation assumes that the abnormal state of the brain that obtains during hypnosis, is of this kind—a temporary functional depression of all, or of many, of the associations or nervous links . . . a state of relative dissociation. The lighter the stage of hypnosis, the slighter is the degree of dissociation, the deeper the stage the more nearly complete is that dissociation. (William McDougall.)

Under these conditions, which may be so slight with certain subjects already disposed to that dissociation as to be barely observable, or more usually in the deeper stages (trance), what seem to be new faculties appear, in the form of great extensions of cognition normally limited by sight and hearing : the subject perceives events distant in Time and Space (Richet's “Cryptesthesia”) ; manifests a singularly perfect and impeccable memory (Cryptomnesia) ; and also in many cases is able to describe persons, places, and things directly or indirectly connected with an object placed in his (or more usually, her) hands. In the hypnotic state (also called somnambulic or magnetic) the patient may also be able to describe



organ by organ the internal condition of his own body, or, if a link is provided, that of another, but always in non-medical language such as the percipient would normally use. There is not trace of thought-transference from the questioner. With this preamble, we may proceed with the examination of supernormal faculty.

*Healing.* The creative power released from the trammels of consciousness.

*Dowsing.* It is now a well-established fact that certain persons can, by walking over the ground with a forked twig or "divining rod" trace out the course of hidden streams of water.\* It is not, however, so generally known that this faculty does not extend to water only, but enables its possessors to locate metals, coal, oil, and even underground cavities, tracing the actual outline of such underground caves for great distances. The current theory is that the dowser is sensitive to vibrations of some kind and that the rod turns by his unconscious muscular action: there are, however, three objections to this explanation, (1) that it is difficult to conceive of empty spaces giving off vibrations of any kind; (2) that the dowser sometimes seems scarcely able to hold the rod, its movement being so violent; and (3) that the dowser *must* know what he is looking for. Richet says that this is "analogous to the occasional violent movement of a table when a powerful medium barely touches it."

Whatever may be the *explanation*, there is no doubt whatever of the *existence* of the supernormal faculty.

*Cryptomnesia.* In the hypnotic state, or in some phases of feverish delirium, the patient may show a singularly perfect memory of a language, scenes, or events long vanished from the normal memory. Extensive experiments have been made on this interesting faculty.

"In hypnosis and connected states, cryptomnesia is sometimes strikingly manifested. If the subject is carried back spontaneously or by suggestion to a remote period of his life,

\* Details will be found in Sir Wm. Barrett's work *On the so-called Divining Rod* (Proc. S.P.R., xiii and xiv); and in the summary in Prof. Richet's *Traité de Métapsychique*, which can be strongly recommended to all who wish to have a clear summary of such supernormal facts as are now admitted by responsible men of science as fully proved up to the present time. He expressly states that he is not prepared to theorise on them at all, though he cannot avoid reference to various hypotheses.



all the forgotten impressions reappear and the psychism manifested is precisely that which he had at that age. The experiments of Janet, and, subsequently those of de Rochas, on the regression of memory, have brought this out clearly." (Geley, p. 90.)

This shows how the soul may be its own "book of record," and taken in conjunction with the faculty of psycho-cognition, next to be alluded to, it is an adequate explanation why character should be entirely naked and open to all in the Beyond, the soul being seen exactly as it is. This is the "dwelling in the light" which those who sing "O Paradise, O Paradise" profess to desire. It needs but little imagination to see that such conditions might be productive of the highest joy or the keenest pain.

*Psycho-cognition.* Those who pick up their notions of the supernatural from hearsay and chance articles in magazines or newspapers and are vaguely conscious that a great change is "in the air" instead of reading the works of the skilled experimentalists who have verified realities by systematic and laborious study under conditions which make fraud physically impossible, will hardly credit the extent of these faculties. While endless arguments on Naturalism, the possible and the impossible, are bandied to and fro and various *opinions* are hotly debated, few indeed are those who really take the pains to study what has already been done in the realm of *fact*. Yet the knowledge is more interesting than any romance, and pregnant with inferences that give peace of mind, solve many burning questions, and touch closely the development of every one of us.

It is useless merely to state that there are latent in humanity mental powers independent of Time and Space: those who assert such things are simply put down as deluded. One must give critic-proof instances. I will give four specimens out of a very large number that are known—the first showing cognition independent of space; the second independent of time; a third showing access to spaces that seem to us closed; and the fourth showing penetration into the recesses of character.

(1) Independence of Space. In Sir Oliver Lodge's book, *The Survival of Man*, he tells how Professor Redmayne, now Sir Richard Redmayne, Chief Inspector of Mines, was pros-



pecting in a remote district of South Africa, far from posts and telegraphs, with a Durham miner named Albert Tonks. This man, one Sunday morning, said that he had just had an intimation of his mother's death—that she had spoken of him in her last hours, saying that “she would never see Albert again.” Weeks afterwards complete confirmation came from England both as to date and circumstance; the words of the dying woman having been similar to those felt at the time by her distant son. (*Survival of Man*, p. 59.)

Sir Oliver appends an extract from the letter of Sir R. Redmayne to his father, dated Mgagane, near Newcastle, Natal, Nov. 21st, 1891; in which he says, “I have a curious and startling thing to tell you. About six weeks ago, Tonks said to me one morning, “My mother is dead, sir. I saw her early this morning lying dead in bed, and the relatives standing round the bed; she said she would never see me again before she died.” . . . Last Wednesday Tonks received a letter from his wife, telling him that his mother was dead and had been buried a week, that she died early one Sunday morning about six weeks since and in her sleep; but before she fell asleep she said she would never see “Albert” again. A witnessed certificate from Albert Tonks himself confirms the accuracy of the above.

Whatever explanation may be given of the occurrence, whether “telepathy” from the dying (or sleeping) woman, or “clairvoyance” or dream by the son, the fact remains that the cognition came to him independently of the distance. A very large number of carefully verified cases of cognition of events happening at great distances can be quoted.

(2) Independence of Time. In *The Modern Churchman*, March, 1923, I gave an instance of the prediction and vision of events that came into full realization nine months later. This was personal to myself and I prefer here to quote the detailed predictions of events in the Russo-Polish war of 1920, because this was countersigned by the President of the Polish S.P.R. and twelve members, and sent to Paris before the events referred to had taken place.

The medium, Madame Przybylska, of Warsaw, is not a professional medium; she gives private séances to her friends, dictating what she “hears” to those who take down her words.



The first message, quoted below, was obtained June 10th, and was read to the Central Committee of the Polish S.P.R. on June 16th and countersigned by them. It was received with entire incredulity. At that time the Poles seemed completely victorious; they occupied an important part of Russia, and had taken Kieff; the Bolsheviki were in full retreat, and on June 10th the victory of the Beresina was officially announced.

Mme. Przybylska said: "The Council of Ministers is not yet constituted, but sooner or later you will hear of Witos. What misfortunes! What disasters! How many dead on your battlefields! A disaster to your troops. During this month there will be a great change in the Council. Witos will be Prime Minister. A greater man than your Ministers will give you his friendly help. In August everything will change. A stranger arrives with whom Pilsudski takes counsel. He will have much influence. The systematic strikes will come to an end. Towards the middle of August your misfortunes will change, but up to that time there will be nothing but disasters."

*Comment.* The disasters predicted, though quite unexpected, did not fail to come about. A general offensive by the Bolsheviki began June 28th on the northern front. On July 8th the line of the Upper Beresina was abandoned. Minsk was lost on the 12th, Vilna on the 16th and Lida on the 18th. The attack on Warsaw began Aug. 13th, and on the 15th the battle began to go in favour of the Poles. On Aug. 18th the victory of the Vistula was complete, but up to the 15th the Polish armies had only defeats. The arrival of the stranger, General Weygand, and his co-operation with Marshal Pilsudski, had a great share in saving Poland. Mr. Witos, till then almost unknown, became Prime Minister, July 24th.

Several other predictions were made and read to the Council of the Polish S.P.R. before the events predicted. All were exactly fulfilled. This, and many other verified predictions of events, mostly trivial, are given by Dr. Osty in his book, translated as *Supernormal Faculties in Man* (Methuen). They fully establish the faculty of prophecy. He gives also many instances of long past events brought into visual re-



presentation. The faculty is therefore independent of Time as we know it.

(3) *Access to closed spaces.* I here abbreviate the account of a special experiment at the Warsaw Congress of Metapsychic Science, August, 1923, selecting this from a number of similar cases because it is an official experiment by the S.P.R. (England) and took place before a large number of witnesses, men of science and others, from all the leading countries of Europe.

The S.P.R. had provided Mr. Dingwall, its Research Officer and representative at the Congress, with a packet to be used as a crucial test of Mr. Stephan Ossowiecki, a Polish engineer who has this gift. In order to avoid possible thought-transference from himself, Mr. Dingwall confided the packet to Dr. von Schrenck-Notzing, who, accompanied by Dr. Geley and Monsr. Sudre, visited Mr. Ossowiecki at 9 p.m. on Aug. 30th.

The letter was put into his hands. He spoke in short phrases that were taken down *verbatim*. "... This letter is in several envelopes. . . it is a letter, yet not a letter . . . it has been prepared for me. . . . I do not understand. . . . I see red . . . something red . . . colours. I do not know why I see a little bottle. . . . In this letter there is a drawing made by someone who is not an artist. There is something red with this bottle. There is a square drawn in one corner of the paper. No doubt there is a third envelope, a red one. The bottle is very ill-drawn." He took a pen, drew a rectangle and in it a bottle. He added, "In front of the date there is something written, there is also something written at the back of the paper, in French, which I cannot read. . . . The packet is made up of (1) a grey envelope, outside ; (2) a dark-greenish envelope ; (3) a red envelope."

The packet was returned intact to Mr. Dingwall, who had previously pierced it with four fine needle-holes to ensure detection if any attempt were made to open it.

Mr. Ossowiecki's description was read out to the Congress in the Hall of Assembly. Then Mr. Dingwall cut open the grey envelope ; inside it was a dark green one, and inside that a red one. In the red envelope was a paper on which was drawn a rectangle, and in this rectangle a very badly-drawn bottle.



On the back was written "Les vignobles du Rhin, de la Moselle, et de la Bourgogne donnent un vin excellent." The entire assembly stood up and cheered Mr. Ossowiecki.

(4) *Penetration of Moral Character.* This example is taken from Dr. Osty's book mentioned above, somewhat abbreviated (p. 71).

Mr. G. was engaged to a very attractive lady whom he had met on his travels. Having introduced the lady to me, says Dr. Osty, he asked for my impressions of his intended bride. I said that I could form no estimate of any person by half an hour's conversation, but that if he had any of her writing, we might use it to test one of the clairvoyantes, and at the same time improve his chances if he had made a good choice.

Part of the letter was placed in Mme. Fraya's hands: she knew neither the person nor her handwriting, and was only asked to describe the character of the writer. She said:

"This person is imperious, overbearing and devoured by pride and ambition . . . it would be well to distrust her gentle and graceful manners, for these show great powers of dissimulation to gain confidence for self-interested ends. . . . In intimacy this manner gives place to an irritable and despotic temper. Too satisfied with herself to doubt her own charm, she thinks that no one can resist her. Changeable, impulsive and incapable of moderation . . . she constantly twists the truth, and has no scruple in accusing others to clear herself. . . ."

Mr. G. was stupefied and entirely refused to believe the portrait. He said he had complete confidence in his fiancée. A month later the lady showed some unexpected traits. Mr. G. made some cautious enquiries and learned that she had been divorced after wounding her husband with a revolver-shot and was engaged both to Mr. G. and another man, with the view to marrying the richer of the two.

I have myself verified the accuracy of descriptions referring to events in my own life; and knowing Dr. Osty personally, I can testify to the care, exactitude and freedom from bias with which he has collected his data. They represent twelve years' experimental work on one single aspect of supernormal faculty—that in which it is directed upon another human being. Of singularly cool and orderly mind, he has been able to collect an immense mass of data, not one-tenth of which



are published in the book in which he has summarised his principal results.

The great superiority of the experimental method over mere observation is that it defines the conditions under which the phenomena studied have taken place; and in this enquiry enables the disturbing factor of thought-transference from the questioner to the percipient to be completely eliminated by ensuring that neither shall have any knowledge of, or only the barest acquaintance with, the person delineated.

Some of his subjects work under hypnotism; others in the normal state, though most of these latter fall into brief trances in the exercise of their gift, this being in some cases so slight as to escape ordinary observation. Their gifts are specialized—some will describe the chief events in a life, taking a general view of it as a whole; some will give minute details of special events; others can delineate moral character; others can give accurate, though in non-medical language, precise descriptions of every organ in the body; others make a speciality of tracing lost objects; while again others can reconstruct a crime or a distant event. The point here emphasized is that these facts are *certainly true*. Dr. Osty maintains, and I agree, that any person can satisfy himself of the reality of the faculty by going to two or three good percipients and asking for details of his own life and character without any suppressions. Curiously enough, few persons seem inclined to do this: perhaps they have no wish for a private rehearsal of "Judgment Day"!

#### THE MECHANISM OF PSYCHO-COGNITION

It will be seen that the supernormal information comes in a great variety of ways. M. de Fleurière, one of Dr. Osty's sensitives, who is also an educated man and can describe his modes of perception, finds that his information comes to him by visual symbols most of which would mean nothing to another person—the seer interprets them intuitively.

In Part III of the book these symbolic visions are given in great detail.

Sometimes the allegory is by very simple symbolism. M. de Fleurière takes cognizance of organic or psychic life or of external action, by seeing mere lines whose directions,



tints, size and other characters give him synthetised indication to be completed later on by more concrete visions. This percipient will sometimes express himself thus :

'The life of this man seems to me like a luminous ray which ascends continuously, broadening out . . . without check or depression . . . his life will expand without hindrances.'

Or :

'This gentleman's life looks to me like a dark ray . . . getting thinner it is still thinner in the future. . . . I hear it break . . . death will come before long.'

There are uneducated subjects whose imagination uses only allegorical images, they only describe their visions. They speak in parables after the manner of Orientals. Those who do not know the psychological compulsion under which they act, are apt to disdain manifestations of faculty which can, however, produce some remarkable phenomena.\*

In Osty's studies of the faculty as applied to the cognition of other lives, some link is always required to connect the percipient with the person delineated. In case 4 *ante* the link was a piece of writing, and this is the most usual of all. In the other cases quoted the faculty was not directed upon any person. Sometimes the mere presence of another person will set the faculty in motion, and then the whole character and content of the other mind falls open without effort or intention. George Eliot has given a very illuminating instance of this in her story of *The Lifted Veil*, usually, but not with very good reason, thought to be fiction. I have personally known a similar case in one whose sense of honour and charitable mind made it harmless.

The perceptive faculty is awakened by the most various and trivial means. The seer gazes into a crystal, a globule of mercury, a pool of ink or a glass of water, and sees actual or symbolic visions therein ; another reads the past and future from the lines of the hand ; another " lays the cards " ; another throws the white of an egg into water and discerns past or coming events ; and despite any amount of imaginative or

\* Scriptural parallels are very numerous : *Ex gr.* Gen. xv. 12-17 ; Is. i. " the visions," etc. ; Is. vi ; Jer. i. 13, iv. 23-26, xxiv., etc. ; Ezek. i, iii, viii, ix, xvii, xxxvii.



deliberate frauds, there are many cases in which these divinations are veridical.

These instances are given to show that the faculties in question actually exist and carry definite inferences. It is not implied that they are in all cases trustworthy or free from error. They are neither.

Even when investigated with purely scientific intent they are liable to error, as Dr. Osty shows in a profoundly interesting chapter. When they are mis-used for attempted material gain in any form they are extremely unreliable, for they reflect the mentality of the seeker. This is the fact at the back of many wise prohibitions of their use ; few persons are sufficiently free of self-will to utilise them.

### THE INFERENCES

The preceding examples which have been selected as samples of a great mass of others equally well supported, to be found in the Proceedings of the American and English S.P.R. and in the works of many students\* of these unpopular subjects. They are conclusive on the inference that the information comes through a supernormal faculty of the mind. Even the spiritualist explanation of some of the phenomena does not invalidate that conclusion, for even if such " messages " as Mme. Przybylska's should prove to be telepathically received from a discarnate source, it is none the less received by a supernormal faculty. Many spiritualistic " messages " are clearly attribu-

\* Among these may be mentioned : Professor De Morgan (1863) ; the London Dialectical Society Report (1870) ; Sir William Crookes, F.R.S. (1874) ; Dr. A. R. Wallace, O.M. (1875) ; Professor Zöllner (1879) ; Prof. Aksakoff (1890) ; Prof. Brofferio (1892) ; F. W. H. Myers (1902) ; J. Maxwell (1905) ; Prof. Hyslop (1905) ; Prof. E. Boirac (1907) ; C. Flammarion (1907) ; Sir Wm. Barrett, F.R.S. (1908) ; Sir Oliver Lodge, F.R.S. (1909) ; Prof. Calderone (1913) ; Dr. G. Geley (1919) ; Dr. von Schrenck-Notzing (1920) ; Professor C. Richet (1922) ; Dr. E. Osty (1923). Also a large number of men of standing and position : Chiaia, Schiaparelli, Gerosa, Finzi, Morselli, Bozzano, Foà, Botazzi, all University professors in Italy ; de Gramont, de Rochas, Ségard, P. Curie and Mme. Curie, D'Arsonval, Courtier, Watteville, Drs. Dariex and Sabatier, in France ; Ochorowicz in Poland ; Cromwell Varley, E. Gurney, Prof. and Mrs. Sidgwick, R. Hodgson, Carrington and Feilding and others in England. Each of these has testified to one or other (some to many) of the supernormal facts, though varying greatly in their interpretations ; not to speak of the great mass of observers mentioned in the Proc. S.P.R. and in psychic journals, and the recently published certificates of over 100 previously sceptical German doctors and scientists to the genuineness of Schrenck-Notzing's tests of objective phenomena at which they were present.



table to psycho-cognition, and it is noteworthy that percipients who are also spiritualists, frequently refer their information to discarnate agency even when it concerns living persons ; so often indeed that it is only reasonable to infer that all cases, except such as show the clearest evidence of extraneous intention, purpose, and volition are referable to the subconscious faculty of the clairvoyante.

In all cases, too, there is one feature in common—there is dissociation between the normal and the supernormal faculties ; the percipient is more or less, momentarily or otherwise, in a state comparable to that of a hypnotised subject. This dissociation is probably the clue to the whole matter.

The point of capital import is that the faculty of psycho-cognition is not under our normal limitations in Time and Space.

Flammarion's conclusions, which are shared by a very large number of persons, are :—

1. The soul exists as a real being independently of the body.
2. It is endowed with qualities as yet unknown to science.
3. It can act and perceive at a distance without the mediation of the senses.
4. The future is prepared in advance, determined by the causes that will bring it about : the soul sometimes perceives this. (*L'Inconnu et les Problèmes Psychiques*, p. 581.)

Assuming that the distinguished astronomer and veteran student of psychic phenomena, means by "the soul," the essential Self whose external modifications in response to racial and educational environment produce the "personality" of our present consciousness, these conclusions, taken in conjunction with the cellular constitution of the etheric body, restore the soul to psychology. That science has been called "the science of the psyche with the psyche itself left out." It has of recent years been compelled to admit the subconscious into its categories. It concedes that the faculties manifest under hypnotism arise in a state of mental dissociation from the normal senses with their limited range in time and space. From what are those normal functions dissociated when a new set of faculties of immensely increased range are manifest ?

The psychic phenomena supply the answer—from an order of faculty to which closed spaces are open ; which is inde-



pendent, or nearly independent, of time and space, producing effects at great distances, which can bring the long past, and to some extent the future, into present pictorial representation. The Self forms the body in its own image under the limitations of heredity and environment, to play its part in the material world. "Life is antecedent, not subsequent, to organisation."

For those who have been led to disbelieve the Scriptures by quite needless repudiation of "miracle" in any form, including the Resurrection of Christ; for those for whom the evidence of unselfishness, heroism, and the instinct of man for God carry no lesson; for those who cannot see that the works of genius in music and art, and the extraordinary fact commented on by William James, that mystics of all religions come to the same conclusions; for all these, and for the careless, the supernormal facts prove the existence of the soul in Man.

This is the foundation of the Law of Spiritual Consequence next to be developed.

Myers considered that the soul-memory and the soul faculties abnormal here, would be normal faculties in the next state. That is part of the working of the law. Meanwhile, the life of the soul has been demonstrated to this generation, deprived of that conviction by a materialistic philosophy that has no categories in which to place the supernormal facts, and therefore denies them against the plainest experimental proofs. These higher faculties show that we *are* souls and *have* bodies. The body lives in Time, the soul in Eternity, here and now, to use an easily understood hyperbole. Eternity is not boundless time; rather is it a state in which Time is replaced by Life. Duration is incidental to the fulness of life and to the release of the soul from the limitations of gross matter; and the faculties which so puzzle us may be simply due to the fact that in that state, in abeyance of the material senses, a fuller consciousness can bring many things into the eternal Now.

*(To be continued)*



## NOTES BY THE WAY

The College Dinner on Wednesday, May 3rd, at the Café Royal was, as always, a very pleasant occasion. The dinner was good and the guests handsome and happy. The loyalty of many older members in bringing along interesting guests is most valuable and many new faces indicated the forward-moving energies of the College. Among old friends we were delighted to welcome Mr. Joseph de Wyckoff from the U.S.A., whose particular attention has always been given to voice mediumship. He was the first to bring the mediumship of George Valiantine to the notice of Mr. Dennis Bradley and so to England, and now he is introducing Frank Decker, a New York voice medium, to London.

The group of scientists who are most loyal to the College dinner were even more friendly and encouraging in their remarks as to the importance of psychic investigation, and it was pleasant to welcome Dr. and Mrs. Fraser Harris, as new visitors who are themselves active investigators. Miss Marjorie Bowen the novelist, was a charming and distinguished guest, whose recent book, *I Dwelt in High Places*, should be read by all psychic students. A sprinkling of younger people provided the element of light-heartedness, and among them we noticed Mrs. Nandor Fodor and her able husband, who by his public writing and speaking has made himself known among us.

Shaw Desmond spoke even better than usual. Fairies and Leprechauns took a back seat for once in favour of new valuable experiences in voice phenomena in which the speaker has shared recently. Beside such thrilling experiences, the slow examination of the scientific mind may well seem tortuous and feeble, but we need all kinds of help in meeting the difficulties with which this comparatively new investigation is faced.

In her opening remarks Mrs. de Crespigny referred to the various attacks on mediums, and to the necessary adjustment of the law in regard to them. This will come when not only the interested public, but also the scientific world, examines and endorses the phenomena. Speed the day!

The sympathy of many members will be extended at this time to Mrs. Barlow, late Honorary Librarian, whose husband has passed on after a trying illness. The loss of their only son in the War brought Mr. and Mrs. Barlow into this subject and since then she has given devoted service to the work, and a large measure of sympathy to all new enquirers. Psychically sensitive herself, she has been able also to assist in the development of others, and we very much regret that the state of her health at present has compelled her to resign her work in the College Library.

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Another recent passing is that of Mr. Hamilton Emmons of Southampton, a generous donor to the College. The loss of his wife called his attention to psychic evidence, and after varied experiences both in England and in U.S.A. he gave his chief attention to voice phenomena, and welcomed in his beautiful home such well-known psychics as Evan Powell, George Valiantine, the Misses Moore, Mrs. Barkel and others. Many records of experiences were made and it is to be hoped that these may be made available for use in some way.

\* \* \* \*

Through the passing of Mrs. Kelway Bamber the College has lost a sympathetic friend and an earnest worker. Mrs. Bamber had been a member of the Council for many years, and until illness curtailed her activities, her energies and very wide experience were always at the disposal of its members. She was a good speaker, and the author of *Claude's Books* and various articles on psychic research.

Through her long and painful illness her courage never failed, and her radiant personality was felt by all who came in contact with her, not least by the Editor who has lost a sympathetic friend.

\* \* \* \*

The College has been richer and gayer during May by reason of the visit of Frau Lotte Plaat, whose account of her psychic experiences in Central America, Norway and elsewhere interested her audience at one of the weekly lectures. Twice previously Frau Plaat visited the College and made many friends, and her fine psychometric gift was used by many on this visit and some excellent diagnosing of health conditions accomplished. Some of the sensings were even spectacular if they could be made known. But best of all she completed her visit by getting married in London and has now gone to make her home in Norway, taking with her the good wishes of her many friends here.

\* \* \* \*

We are glad to announce that Mrs. Mason and Miss Francis, who have so many admirers of their gift, have both recovered their health and have resumed work. Mrs. Eileen Garrett, who has been too long away in U.S.A., is expected in London shortly and will again take up work at the College and is assured of a warm welcome.

Mrs. Vaughan had an excellent reception from the Edinburgh Psychic College during a recent visit. Mrs. Elizabeth Ford accompanied her and guided the public demonstrations, and the private



demonstrations of psychometry, and of health diagnosis and treatment were of a very convincing order. Already Edinburgh wishes for a return visit from Mrs. Vaughan; a tribute to her powers.

\* \* \* \*

Many members very kindly responded to the request for old copies of "PSYCHIC SCIENCE" and as a result it has been possible to complete some of the early volumes which are in demand. Mrs. Hewat McKenzie expresses thanks to several who sent the issue she required to complete a set for Edinburgh.

\* \* \* \*

But the appeal made by the Editor for assistance in meeting the deficit on the magazine has not yet evoked an adequate response and we would again call the attention of members to this. Each department of the College work should be self-supporting if possible, and if a proportion of members would make a small contribution towards the Quarterly, it would ease the minds of the Honorary Principal and her Council, and of the Editor, Mr. De Brath, all of whom give such loyal and devoted service to the work. It would not only be a disaster but a disgrace, if this College journal, so dignified and valuable in its presentation of psychic facts and philosophy, should have to close down for lack of support.

The following ladies and gentlemen have our thanks for their ready contributions, but we hope to be able to publish a much longer list in our next issue, and assure the safety of the Journal for 1933-34:—Mrs. E. M. Chubb, Mrs. Devenish, Miss E. B. Gibbes, Mrs. Gibbons Grinling, Mr. C. M. Horsfall, Mrs. MacLeod, Miss P. M. Manbre, Mrs. Hewat McKenzie, Miss J. Melliss, Captain H. W. Seton-Karr, and Miss Julia Smith.

\* \* \* \*

The three months since our April issue have been characterised by attacks on mediums. Following the rejection of Mrs. Meurig Morris' Appeal, Mrs. Duncan has been convicted of a clumsy fraud and fined £10; Rudi Schneider has been accused by Mr. Harry Price; and William Hope has been attacked by Major Rampling Rose and Mr. Barlow.

\* \* \* \*

It is not our intention to defend Mrs. Duncan. Dr. Montague Rust and Dr. Rita Hutchinson gave evidence of genuine phenomena produced by her, but Sheriff MacDonald in delivering judgement, said, quite rightly, that he refused to pass judgement except on the facts before him. The evidence of five witnesses for the prosecution



had been unshaken, and in his opinion it had been proved that the manifestations had been fraudulent.

Our own opinion is the same. So long as materialisation phenomena are conducted under conditions which allow a shaken-out garment to be even colourably mistaken for a living figure, they are suspect. Why cannot those who are interested in such phenomena, study the works of Drs. Geley and Schrenck-Notzing, instead of these very questionable performances? *The Two Worlds* remarks that Mr. Harry Price sat close behind the Public Prosecutor and passed him notes. It adds, "One thing however, which did emerge from the whole trial, was that the whole theory of regurgitation advocated by Mr. Price was hopelessly smashed up by the medical and other witnesses."

\* \* \* \*

The accusation against Rudi Schneider was based on a doubly-exposed photograph taken at the 25th seance with Rudi Schneider at the National Laboratory of Psychical Research. Mr. Harry Price's aspersion is founded on the following passage (p. 150) of his Bulletin IV :

"The flash ignited at 10.50, and through a faulty detonator one of the Vaku-Blitz bulbs hung fire for about a second. This gives us two photographs, the one super-imposed on the other, with an interval of a second between the two. . . . *The first flash* (my italics, ED.) caught Rudi's left arm as it held out straight behind him; the second flash ignited when the medium had got into position again, with his head and body turned towards the screen reflector. The edge of the back of the chair can be seen through Rudi's arm owing to the double exposure." Mr. Price maintains, on this basis, that the Paris experiments by Dr. Osty which have so fully substantiated the fact that Rudi seems to extrude "an invisible substance" which occludes the infra-red ray, must all be repeated. That the purpose of this accusation is to magnify his own results at the cost of the Paris Institute is fairly evident, but does not concern us here. But, in *Light* of May 5th Capt. The Hon. Cochrane-Baillie points out, after consultation with photographic experts, that no one can distinguish the priority of either exposure on a doubly-exposed plate; and if Rudi's movement is recorded by the *second* flash, all falls naturally into place. The extended arm is merely Rudi's clonic reaction to the shock of the first flash. All the elaborate discussions and the floods of ink shed upon this matter are seen to depend on the gratuitous assumption in the two words underlined by me in the paragraph above. This explanation would have been evident had not the existence of the photograph



been kept from the sitters for ten months. Rudi is completely exonerated from the charge of fraud.

\* \* \* \*

*Light* of May 19th contains a very full report on the "Psychic Photography Debate" of May 11th at the Queen's Hall, South Kensington. Major Rampling Rose and Mr. Barlow exhibited a minute hand-flashlight apparatus, which could be concealed in a "medium's" hand, to produce small faces on a plate. They also maintained that a card coated with luminous paint could be used to produce a negative replica of a positive plate; thus manufacturing a double-exposure plate to be substituted for the plate brought by a sitter to the medium.

Of course everyone who knows anything of photography is well aware, that given skill in sleight-of-hand, such things *can* be done. Major Rampling Rose and Mr. Barlow maintained that Hope's photographs were produced by this means. They did not however explain how double exposures could be substituted for plates signed by the sitter. Their case rested on an inference, not on any actual experiment.

Those who have seen Mr. Hope's clumsy handling of plates will doubt his having the necessary conjuring skill requisite, but setting this aside, every experienced investigator in testing alleged "spirit-photographs" has made it a prime condition that the medium should not have the opportunity of touching the plate at all before or during the experiment, nor of substituting a slide.

Mrs. McKenzie, Mr. De Brath, Commander Grisman and Mr. Graham Moffat (who was a professional photographer for sixteen years) all showed on the screen photographs in which this test had been rigorously applied. Mr. Barlow's own evidence was quoted: In Budget 67 of the Society for the Study of Supernormal Pictures, May 17th, 1921 there is a very fully detailed account of a test experiment (pp. 9 and 10) by fifteen members of that critical Society, signed by them all, which certifies (*italics*) that "*Mr. Hope did not touch the plate till fixation was complete.*" The account shows that observation of Mr. Hope was very close. It is signed by Dr. Abraham Wallace, Colonel Baddeley, R.E., Mrs. McKenzie, Major R. E. Spencer, and Mr. Barlow himself, with ten other reputable witnesses. It is testimony to the fact, which no change of opinion can alter. Mr. De Brath also quoted Sir William Barrett's testimony in support of the allegation that Hope did not go into the dark room at all when the test photograph was taken (Proc. S.P.R. xxxiv, Dec. 1924). He also showed a photograph on a 5in.x 4 in. plate taken in his own camera and developed by himself. In this case also, Mr. Hope did not enter the dark room at all, and no plates of



that size were in the College. The evidence for the fact was, as Sir William Barrett, F.R.S., declared, indubitable.

It is curious that those who maintain that because fraud is *possible* in certain cases, they should set aside and avoid discussion on those cases in which there is no loophole for fraudulent practice.

\* \* \* \*

There are three divisions into which the controversialists on Spiritualism seem to fall :

- (I) The first consists of those who think that Spiritualism is a new revelation to Humanity concerning the existence and activity of an Unseen World. This class ranges from those who have real knowledge and experience, to those who have only a vague idea, that "there is something in it."
- (II) The second group consists of those who look at the subject in the light of their particular religious tenets, and when it does not agree with these, denounce it heartily.
- (III) The third school is the "Rationalist," at war with every kind of religious faith and practice.

Sir Oliver Lodge is one of the first group. In an interview with a representative of the *Daily Telegraph*, he said :

"There is no hypothesis about the future life. That is a fact. When a man dies, his soul does not go out of existence : it is separated from the body. Existence goes on just as well without the body. I am convinced about that. I do not think there is any loss of individuality or personality, memory or affection. They continue."

To those who realise that the etheric body may be cellular and inhabits every cell of the material body, it will be obvious that this cellular foundation which has the special property of accreting matter, also contains the life, whose special property is the power to form cells.

\* \* \* \*

"Reality" on any plane of existence is the correspondence of the environment with our faculties. The whole of our lives and our civilisation are based on the invariable sequences which we term the Laws of Nature. Our machines *work*, our ships traverse the seas from port to port by astronomical observations, and by all our human faculties we know these laws to be real : but apart from matter they are illusory and impermanent. Nor are these laws self-explanatory. What used to be called "the properties of matter" are now recognised as changes of form produced by potential and kinetic Energy. The "wherefore" of the laws of Energy is unknown.

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Henri Mager an eminent French "dowser" has written a book to show that dowsing for water or oil *on a map* is as effective as on the ground. It contains the claim of Joseph Mathieu tested by the International Congress of Experimental Psychology in Paris in 1913. He found that as soon as his left finger touched a spot on the map where there was water, the pendulum in his right hand started gyrating.

\* \* \* \*

At the end of March Mrs. de Crespigny paid a four days' visit to Edinburgh and generously gave her time and wide experience at three meetings. Her lecture was reported at nearly a column's length in the *Scotsman*.

\* \* \* \*

A personal friend, writing from Germany, sent me the subjoined "insignificant but interesting true occult anecdote":

A nephew of my own aged 27, Leonard S., went with a friend to Portsmouth on a visit to this friend's parents. On the first night, sleeping in the bedroom usually occupied by a young son of the house, Leonard was disturbed in his sleep by a cat jumping on his bed and sitting on his chest. Being fond of animals, he only moved the creature off his chest, but felt her moving under the coverlet, where he left her and went on sleeping. When he told his adventure, the family expressed great astonishment and told him that there was no cat in the house, but that lately a cat that had been a pet of the boy, who loved it dearly and was used to let it sleep on his bed in the room occupied by Leonard, had been killed on account of its illness. Leonard knew nothing of this fact. This story which my correspondent assures me is perfectly true, is an illustration of animal persistence. If we would realise that animals, like ourselves are formed cell by cell on an etheric counterpart and similarly persist after death for a time, which is governed by the degree of their affection for a human master or mistress, we should have less difficulty in believing such stories. The sense of weight would be due to the subconscious impression of the presence of the animal.

The full name and address of Leonard S. are given.

\* \* \* \*

We may soon see the result of greater interest in the Church after the open profession of Spiritualism by such men as the Rev. A. F. Webling, the Rev. Charles Tweedale, the Rev. Maurice Elliott, the Rev. V. G. Duncan, the Rev. Archibald Jackson and other clergy of the Church of England, not to speak of the Very Rev. Norman McLeod of the Church of Scotland and many clergy of the Free Churches who have no episcopal displeasure to fear. Mrs. St. Clair Stobart's Meeting at the Grottrian Hall on May 15th at



which the following schools of religious thought were represented—Buddhism, Church of England, the Free Churches, Hinduism, Judaism, Mohammedanism, New Thought, the Society of Friends, Spiritualism, Theosophy, and Unitarianism—is an attempt at reconciliation of religions which are too often in opposition.

\* \* \* \*

Confirmations of Mr. William Hope's mediumship continue to pour into the office of *Light*. The last, which appears in the issue of May 26th, is from the Rev. Archibald Jackson, with a certificate from Mrs. Florence Sturrock of "Afton," Park Avenue, Hale, Cheshire. It is a remarkable piece of evidence of photography of a living person three hundred miles distant and was conducted under very rigorous supervision. In this connection I append a letter which I received on May 4th.

24A Morton Crescent, Exmouth

3-v.'33.

DEAR SIR,

I notice in the papers that you are to defend the late Mr. Hope in a discussion *re* his genuineness.

You will of course remember his camera. On one of his visits to Hulham I ventured to pull his leg about it, and asked him to take a photo with my pocket 'film' camera, which had a steel case. He said he had an idea that the steel case might interfere with the production of an 'extra,' also he doubted the film part of it. To make a long story as short as possible I will just say I persuaded him to try it. I produced my camera—which had been lying in my trunk for some time—and the index No. 1 shewed it had not been used. To make quite certain, I turned the film screw until No. 2 appeared. He went into the chapel, took a photo and returned the camera to me—No. 2 still showing. We immediately went to the dark-room, took out the film and there was an "extra" on No. 2, no other part of the film had been used. He was astonished and delighted that his doubts had been wrong. Perhaps he will suggest some watch being put on those who are trying to prove 'fakes,' evidently they need it. Kind regards, I often think of the pleasant hours you gave us when you visited Hulham.

Yours faithfully,

J. A. CRAVEN.

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Mr. Ernest Hunt asks us to make known that the Green Cross Corps, of which he is a Governor, has just opened a Residential



Club, at The Hall, 6A Primrose Hill Road, Regents Park, N.W.

The Club is not run for profit, and the first-class premises are intended to accommodate girl workers in London who earn not more than 42s. weekly.

Residence costs approximately 22s. 6d. per week, and application may now be made to the Manageress.



### DONATIONS

							£	s.	d.
Lady Cumming	..	..	..	..	..	..	5	0	0
A. C. H. (Switzerland)	..	..	..	..	..	..	100	0	0
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							£105	0	0





## CORRESPONDENCE

28th May, 1932.

TO THE EDITOR.

On Friday, May 20th, I had a sitting with Mrs. Mason at the College. It was the first time that I had ever had a sitting with any medium, and although I tried to keep an open mind, I am afraid I was not very hopeful of getting very good results. In these circumstances, I feel that it is only fair to the medium that I should write and tell you what happened. It has meant a great deal to me, and I hope that if I write to you, it may encourage others to go to Mrs. Mason. For obvious reasons, I would rather not give the full name of the friend who had passed on, although I am quite willing to do so if it is necessary.

Directly "Maisie" had greeted me she said almost immediately that Mary was standing by me and described her. She described the old lady as having sunken cheeks and being very pale and her white hair having gone straight. I said I did not recognise the description, and knew no Mary. I was at once told that she was called "May" always. I then remembered at once a very dear old friend of that name but said that was not her description. I was told to think again as she was like that the *last* time I saw her. This was quite true, as she was dying then, but I have always tried to remember her as I knew her when she was strong and well. I was told that "May" had tried many times to get in touch with me since she passed on a few years ago. I was rather upset and could not speak, but "Maisie" told me to put up my hand and touch the brooch that the old lady had left to me. She then described exactly the scene when the old lady passed over, saying who was present and describing a photograph of the dead son that was on a table. She said (accurately) that this son was lame and one leg was shorter than the other. She gave me a message from the old lady saying that she was very very happy as "Arthur" had been waiting for her. This was the name of her husband who had passed over a few weeks before she did. As further proof "Maisie" told me of the old lady's collection of antiques and said that I had some that she have given to me. She also reminded me that the old lady had taught me to do "Petit Point" embroidery.

"Maisie" then told me many intimate things about myself and my guides and some work that I wanted to do. These matters are not very evidential to an outsider, and I would rather not talk about them, but in the middle of talking about them, "Maisie" broke off and said, "You are fond of horses. That seems a funny thing to say, but there is an old man here who is holding a horse, a little horse, a pony with a brown coat and a black mane and tail." She then described accurately the old groom who was with us when I was about nine years old, gave his name and described not only our pony, but the carriage horse we had at the same time. She said he also had with him a little rough brown terrier that she said we had. I said she was wrong as we had a white fox terrier and a deerhound but not a brown terrier. "Maisie" was most insistent and said that Shepherd (the groom) looked after



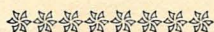
it. Afterwards both I and my mother and sister remembered the brown Irish terrier that belonged to my uncle and which Shepherd looked after when the regiment went to Ireland. "Maisie" also described very accurately my very much loved wire haired terrier that died a little time ago.

I don't want to give the impression that "Maisie" did not give me much help and guidance about other matters too, because she did, but these are of a personal and intimate nature, and I would rather not discuss them casually.

I hope I may have the privilege of another sitting later on.

Yours sincerely,

RINA SHEPSTONE.





## BOOK REVIEWS

## THE WHITE LOTUS.

Ernest Meads. Unicorn Press. 7s. 6d.

This book will appeal only to those who are prepared to accept anything, however unlikely, which purports to come from the spirit world. Others will regret its publication. Not only are some incidents at variance with information obtained from reliable sources, but one's common sense is often outraged.

We are informed that Shakespeare confessed to the author that for three centuries he (Shakespeare) had deceived everyone, including Homer, Horace, Virgil, Milton and other "literary giants over whom he presided," regarding the authorship of his plays.

In a London tea shop Amenhotep II controlled a mediumistic friend, and was helped by the author to better his condition. Through the author's instrumentality the Princes who were murdered in the Tower were brought face to face with their murderers; Becket with his assassins in Canterbury Cathedral; Terriss with his murderer, Prince (who was still incarcerated at Broadmoor) in Brompton Cemetery. The Prophet Samuel spoke to him in Westminster Cathedral and Daniel in Kew Gardens. By the author's help Joan of Arc met the Bishop of Beauvais; whilst his circle enabled the original Othello and Desdemona to meet and compose their differences. Amongst others, Jeremiah, Abraham, Moses, and Malachi are stated to have communicated, and the book contains what are stated to be psychic photographs of the last three.

It is difficult to find any good reason for publishing these experiences which not only lack evidential value, but contain nothing of philosophic or historic interest.

S. O. C.

## PROOF

By the Rev. V. G. Duncan, B.Litt., Rector of West Tisted, Hants.

With a Foreword by Sir Oliver Lodge, F.R.S. Rider & Co. Sir Oliver says: "The author has been fortunate in his experiences with the Misses Moore, and has described the conditions of the early sittings remarkably well. If an enquirer reads only the first two chapters, he will get an insight into the phenomena which will revolutionize his sceptical attitude and raise his perception in the reality of continued existence."

This is a book telling of seances in the "direct voice" at Edinburgh. The "proof" lies in the personal messages which were delivered to the sitters. This is really as "scientific" as Dr. Osty's proof that an invisible body can obstruct or absorb the infra-red ray, and will be very much more readily comprehensible by the average mind. This clergyman has perceived that, "If the claims of psychical research can be established they would render the Christian Church invincible." It is to be hoped that more of his clerical brethren will perceive this likewise.



Professor MacBride recently said : " To the individual, the most satisfactory evidence would be the rare occasions when he or she attends a seance and through the lips of medium, hears facts or statements purporting to come from someone they knew, and the statements have, to the knowledge of the sitter, been true." This is the type of proof that is here given.

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THE TRUMPET SHALL SOUND.

By Maurice Barbanell. Rider & Co.

This also is a record of sittings in the " direct voice " in the house of the medium Mrs. Estelle Roberts. The room will hold only about twenty-five people seated in a circle. There are four or five regular sitters, the rest are there at the invitation of " Red Cloud," or with his approval. The seance is in complete darkness, but a small light-proof cabinet contains the stenographer. All that happens is taken down verbatim.

The conversations are of the familiar type which means so much to relatives, and so very little to others. The special interest of the book lies in the well-known names who spoke. Sir Henry Segrave, Sir Arthur C. Conan Doyle, Edgar Wallace, Sir Ernest Shackleton, Sir William Sefton Brancker, Sir Thomas Lipton, and Lord Northcliffe are among the speakers.

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THE CANDLE OF THE LORD.

Being a message inspired by Brother Joseph. 2s. 6d.

Wright & Brown, 12 Red Lion Court, E.C.4.

This is a book of devotional teaching. It is not automatic writing, but received by inspiration or impression. Mr. W. H. Evans, the writer, says that the messages came " in obedience to an urge to write, though what I was to write, I did not know, when I sat down."

The style is beautiful and very devout, but it scarcely contains any definite message for the world of to-day. There is nothing to disagree with, except that the interpretation of Our Lord's counsel to strip oneself of earthly possessions is a monkish extension of advice given on one very special occasion—" If thou wouldest be perfect, sell that thou hast and come and follow Me." This was a call to one who claimed to have observed all the commandments. What we need nowadays is the *opportunity to work* for men who depend on the manufactures which, if they could be generally distributed, would sustain civilisation.

The language is scriptural and should aid the spiritual unfoldment which is widely different from current mediumship.

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PSYCHO-ANALYSIS AND ITS DERIVATIVES.

By H. Crichton-Miller, M.D. Home University Library

This book is a summary of the teaching of Freud, Jung, Adler, and Prinzhorn. It is a well-written, full, and scientific exposition of the work of these distinguished psycho-analysts, and will be found helpful to those who wish to study that science.



I really should not be called upon to review a book written by Dr. H. Crichton-Miller, M.A., M.D., and Hon. Director of the Institute of Medical Psychology ; nor do I set up my opinion against his, though from the study of some 120, or more, healthy boys from healthy homes, I have never come across a single case of the "Ædipus complex." Nor do my own dreams tally with these described by Freud, though in so extensive a symbolism as is recorded on page 88, which includes knives, aeroplanes, fire-arms and a jewel-case, some of these "symbols of sex" might be forced to fit. My standpoint is that, admitting that "unconscious mind" is a contradiction in terms, in view of the obvious effect of mind in the growth and disposition of plants, animals, and man, I can recognise the action and presence of a Creative Mind far higher than any human intellect. If we regard Mind, as did T. H. Huxley as "a negligible and inconvenient intruder"—an epiphenomenon incidental to the human brain—then all this varied study is reduced to negligible talk. But if we regard it as ranging from the Creative Power down to the reflex action of plants, then it is manifest that T. H. Huxley's grandson is right when he speaks of the "interaction of Mind and Matter," in accordance with the modern view that the primary factor in the universe is Mind. With such a view, the merely human aspect of mind must be considered in relation to all other types of intelligence. It becomes a sub-department of a more extensive psychology.

If, as mentioned in other articles of this issue, the human being is body, soul, and spirit, each of these permeated by different "powers" (to use a mathematical term) of the universal Cosmic Creative Mind, all attempts of Messrs. Freud, Jung, Adler, and Prinzhorn to analyse the human mind are based on so very partial and incomplete a foundation as to be practically false, whatever gleams of truth they may contain.

S. DE B.

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#### THE SUPERNORMAL.

A critical introduction to Psychic Science. By G. C. Barnard, M.Sc.  
Rider & Co.

It is difficult to over-estimate the value of this new contribution to Psychical Research, coming as it does when the movement known as Spiritualism is becoming increasingly popular all over the world. For the author has combined a thoroughly scientific knowledge of Psychology with a wide tolerance of theories opposed to his own conclusions, which is rare amongst critics of the above movement.

It is not within the scope of a brief review to analyse each of the aspects of Psychic Research presented, but there are one or two points which call for special notice as being in some respects novel in their interpretation.

The whole book rests of course upon the definite assumption that the sub-conscious mind is omniscient, omnipotent and omnipresent. Each instance of abnormal phenomena is without hesitation ascribed



to the action of this section of the mind. The author has no doubt whatever of the super-human faculties of this mind, be it that of an illiterate medium or of a hypnotic subject. He dismisses as entirely impossible the idea that a discarnate entity can have acquired a higher degree of intelligence, though he finds it quite easy to believe that the subconscious part of a medium's brain can, when in trance, manifest an amazing amount of new knowledge far in excess of any faculty possessed by the normal mind. One is aware that the usually accepted theory is that whatever has been put or dropped into the subconscious by the conscious mind can be reproduced under trance conditions, or hypnotism, but what of the many instances known to all Spiritualists where phenomena have occurred that could not possibly have been produced by the memory faculty of the individual?

The case of apports is accounted for by a new theory which is interesting though hard to follow. It is that we are living here and now in a Fourth Dimensional Universe and that the subconscious mind has the faculty of functioning on both planes at the same time.

The author however, while conceding this power to the incarnate personality, denies it to the discarnate, though one would have imagined that a being which is already functioning in the higher dimension would have found it easier to manifest on a lower plane, than one bound to our three dimensional limitations. This is too big a question to be decided here, but as the author himself considers it a new aspect of the question, it would be well to discuss it elsewhere more fully.

The chapter on "Ideoplasticity" is perhaps the most difficult to accept, for though the whole case of Katie King is most fairly and fully dealt with, the theory that a well-formed, solid young body can be created and enabled to function normally, by the subconscious mind of her medium Florrie Cook, is too fantastic to be tenable. One is compelled to ask what are the limits, if any, to the powers of the subconscious if the processes of gestation and parturition can be lightly dispensed with, by a very ordinary mortal like Florrie Cook. What ground has the author for believing that the usual conditions necessary for human creation can be suspended at will? Surely no fourth dimensional theory can account for this contravention of the laws of nature. The author elsewhere in the book dismisses any suggestion of miracles being possible. If Katie King's creation by a human mind was a fact, then it was undoubtedly the biggest miracle ever recorded, for it was an absolutely "supernatural" event.

The chief importance of this work for Spiritualists lies in its definition of personality with its implied denial of the possibility of survival. Survival is the pivotal fact of Spiritualism, and so great a mass of evidence has been accumulated, that a volume would be needed to contravert all the arguments brought forward in this book.

The author is extremely frank and honest in his scepticism and one catches a faint echo of the plaint of Agrippa—"Almost thou persuadest me to become a Christian" in his chapter on Transcendental Consciousness. But he says what one suspects is true, that no evidence that Spiritualists could give would be valid to him, since he rules out



any condition that could be fulfilled without the intervention of the omnipotent and omnipresent subconscious.

To so brilliant a writer and so fearless a seeker, one hesitates to suggest that he has a "blind spot" in his mental vision which blocks the light, but such would seem to be the truth. The final answer that Spiritualists would give to this contribution to Psychic Research is that a *super-conscious* realm of experience is being revealed to many which, without the necessary accompaniment of materialistic phenomena, confirms and strengthens the conviction of the survival of personality and the immortality of the Spirit. It is nothing less than an intuitional cognition of reality which is the aim of all seekers after Truth wherever hidden.

E. M. J.

#### FOX-TAYLOR RECORD. 1869-1892.

Edited by Sarah E. L. Taylor (1828-1906). Unabridged Record.

This is a record of messages extending over a period of 23 years (1869 to 1892), and in its unabridged form occupies 400 large quarto pages. It is printed on superfine paper, in excellent type, and is a creditable example of the printers art.

Its mass of material needs much patience to explore, and for evidential, indeed, all purposes, would have served its object equally well if it had been one tenth the length. However, it is a tribute from a loving son, Dr. W. G. L. Taylor, to the "intelligence, insight, character and perseverance" of his parents, Dr. and Mrs. G. H. Taylor, and he felt he must give the notes in their entirety.

The messages are in automatic handwriting in the Eastern style, right to left, and in the reversed caligraphy, known as "mirror writing." Each word is separate, and so avoids the difficulty of unravelling the script when the words are linked together, as so often happens with automatic writing.

The recipients of the messages were Dr. and Mrs. Taylor, and the medium was Mrs. Kate Fox Jencken, and for all these 23 years they had unrivalled opportunities of ascertaining from spirit sources what life was in the spheres but these valuable opportunities were not realized for the enquiries were, for the most part, of home life, help for lost or stolen articles, who the thief was, and even the legal domain entered, for in a case of litigation a spirit message informed them that "we have looked into the minds of the lawyers" and the issue was predicted. Personally, I do not think it wise to make such subjects matters of communion, or ask our spirit friends to act as policemen.

The messages themselves (of which there were some 1,300) in general were charged to the brim with love, many were beautifully phrased, and the evidence for their genuineness is of so overwhelming a character that they carry and rivet conviction. Precautions were taken at all sittings to prevent fraud, but it is obvious to anyone reading the messages that they provided ample verification.

Now what can be said for these messages? The communications, according to the preface, "tread the stage with Shakespearean



assurance," but for knowledge of the Hereafter we learn nothing beyond what every experienced investigator has received, in what Swedenborg reveals from his visits to the Spheres. Hundreds of columns are devoted solely to the daily life of the Taylor family, their work, recreations, joys and anxieties, and attempts to bring them happiness.

Every message shows the deepest concern for, and attachment, to the family, and the love revealed in them forms the sweetest attribute of the messages. We can welcome the Record as affording proof of sustained interest from those who have crossed the bar in all that concerns us here, and this will bring comfort to those who regard their dear ones as "lost." There is no creed shewn, but a simple piety permeates all.

Although few enquiries are made of conditions in the Spheres, yet the communicators do occasionally proffer information, and we are told that visits can be made to other planets, that still-born children and babies grow to adult age, that there are banqueting halls, and dancing parties, for all of which we obtain confirmation from many other sources.

The physical phenomena, all obtained under effective control, were varied and interesting. Direct spirit writing, levitation, invisible hands striking matches, writing upon handkerchiefs, pencils sharpened, etc., but for most of us it is the messages that give the Record its value.

There is a curious and ambiguous message written by Mrs. Taylor's spirit brother in the evening of the day she had spent at the sea-side. He wrote "we were with you to-day. You have had a better day than you would have had here," and one must infer that some confusion arose in copying the message.

Amongst the spirits claimed to have manifested other than those of the family, were General Sherman, W. H. Vanderbilt, Benjamin Franklin, Henry Ward Beecher, and Prof. Kenyon. W. H. Vanderbilt wrote 100 messages, and said he had been taken up to the Higher Spheres, and promised to give the circle great happiness before its members passed over. Of this circle he wrote, "you have made for yourself here in our world a paradise by your kind acts," a sweet and comforting assurance, as were many others from him, but lacking evidential value as to himself.

The medium requires a brief reference. Nature had endowed her with great Psychic gifts, but with a weak and unstable nature, and she was unable to abstain from drink. Sensitives like Kate Fox are particularly liable to influence from dipsomaniacs who have passed over, and unhappily, these wayward souls unable to buttress themselves against these psychic onslaughts fall by the way. So it was with this medium—she died from drink.

It is strange that although in scores of instances Mrs. Taylor received predictions of coming events, warnings, and advice as to people and conditions, yet for the most important incident in her life from the point of intercourse with the spheres, there was no intimation of the passing of Kate, indeed, the last message was "all will be well. You have everything brought before you in the future, and no trouble



will come without a warning from us." Yet the greatest of Mrs. Taylor's troubles arrived, and there was no portent for the blow.

R. H. SAUNDERS.

### "I DWELT IN HIGH PLACES"

By Marjorie Bowen. Collins. 7s. 6d. net.

Members who heard Marjorie Bowen's thoughtful remarks at the recent College dinner will be specially interested in this new novel from her pen. Her hero, is Dr. John Dee, a name familiar to Psychic students as one of the earliest English astrologers and alchemists of whom anything historically reliable is known.

He was the "wiseman" of Queen Elizabeth's court, often called upon by her to cast horoscopes in moments of peril of the nation. This he did believe himself a master of, but he was also enamoured of alchemical studies, not to secure riches for himself from a possible transmutation of base metal to gold, but to understand the hidden secrets of nature and to widen the bounds of human knowledge. Unfortunately his studies attracted to his home rogues claiming psychic knowledge of these matters, and both his fair reputation and his pocket suffered at their hands, for he seems to have had little discrimination of character in his make up. One particularly insinuating black-guard, Edward Kelly, who may have had some psychic powers, wielded such influence over him that at his bidding he left his home and his court prospects, and travelled to Bohemia, his wife and family reluctantly accompanying him, only to see Kelly denounced as a rogue and to find himself deceived and impoverished.

The courage of Jane Dee, a beautiful woman younger than himself brought them to England again to find a new King, James I, on the Throne, the law against witchcraft of 1604 passed, their home ransacked and a life-time labour of collection of precious books and manuscripts and rare scientific instruments destroyed by a fanatical mob. Dee never recovered and died in obscurity asserting to the last that he was "no conjurer or caller or invocator of devils," but a true man of science.

Miss Bowen's picture redeems him from the challenge of charlatanism so often flung at his memory and gives us instead the "man who dwelt in high places" and was a century and a half before his day.

B. McK.

### PSYCHIC BIBLE STORIES (for Young and Old).

By Mrs. M. A. St. Clair Stobart. Illustrated. Wright and Brown. 5s. net.

Mrs. St. Clair Stobart's many activities leaves us wondering in which direction she will break out next, in her determination that the world shall know that the facts of Psychic Science belong not to to-day only, but to the oldest of yesterdays. Her very first book on these matters—*Ancient Lights*, boldly challenged churchmen to examine their Bible anew in the light of psychic knowledge, and in *Psychic Bible Stories*, she returns to the charge, this time to make the Old Testament heroes and heroines of our childish days—real people—



sensitives all of them and their recorded deeds explainable in some measure because of their gifts.

The dead have indeed come to life in these pages, written with a shrewd wit and humour in modern words, which often raise a smile and a laugh as the author pokes fun at the hypocrisy and foibles of many of the characters (for they were by no means all saints). We are in a new age, our youngsters are no longer driven to the Bible, they must be attracted, if their records are not to be a dead letter to them, and Mrs. Stobart's renderings and lucid pictures of men and women acting under spirit guidance and performing deeds of derring-do in the might of it, is the very thing needed.

Tender wisdom too guides her pen and many a lesson of sympathy—of tolerance—of the spirit of peace as against hateful division, is emphasized and applied to modern needs.

True mediumship and its wise use is not forgotten "and so" she says "we learn from the story of Daniel . . . that Spiritualism is a very wonderful thing, and that it is much better to be a really good medium in every sense of the word 'good' than to be only a magician or a sorcerer."

Frank Leah illustrates the stories in an attractive way for the younger readers and the Rev. C. Drayton Thomas writes a long and commendatory foreword.

B. McK.

#### SON OF MAN

By James Leigh. Rider & Co. 5s.

I opened this book with the exclamation—One more of the interminable attempts to reconstruct the greatest Life in History! Once, begun, I could not put it down; but read it from cover to cover, and ended it with the hope that it might prove a "best seller." Up to the eighth chapter, with one single exception, the teaching is clear-sighted and unexceptionable. It is common-sense glorified by learning and reverence—a modernisation of Christianity much needed at the present day.

But the chapter 'Easter Morning' on the Resurrection is weak, and passes over in silence certain manifest facts.

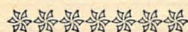
The writer says in his preface—"Until I hear of these voices from the Beyond changing their hearers as the Voice on the road to Damascus changed Paul, I shall be disposed to reject the modern cult of Spiritualism (an ancient cult revived) as an underweight coin." It is, of course open to anyone to reject modern facts without the study which would correct the misapprehension of Spiritualism being "an ancient cult revived," but why should this writer impose his own criterion on other minds? The Vision on the Road to Damascus (incidentally as badly reported as modern examples, cf. Acts ix. 7 and xxii. 9) was a spiritualist phenomenon dependent on the power of the Risen Jesus and the mentality of St. Paul, just as modern manifestations depend on the power of the communicator and the mentality of the recipients. The fact of communication is what matters.



A much more valid appreciation of the facts is that given by F. W. H. Myers in the Epilogue to *Human Personality and its Survival of Bodily Death*. He says: "I venture now on a bold saying; for I predict that in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it. The ground of this forecast is plain enough. Our ever growing recognition of the continuity—the uniformity of cosmic law—has gradually made the alleged *uniqueness* of any incident, its almost inevitable refutation. Ever more clearly must our age of science realise that any relation between a material and a spiritual world cannot be an ethical or emotional relation alone; that it must needs be a great structural fact of the Universe, involving laws at least as persistent, as identical from age to age, as our known laws of Energy or of Motion."

This Continuity of human life was the main basis of Early Christianity. The Crucifixion, though it was foreseen by Jesus and was due to the hatred of the Jewish authorities for an innovator who abrogated the Law of Moses, was the necessary antecedent of the spiritualist phenomenon on which St. Paul stood in his trial before Festus, "testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles." (Acts, xxvi. 22.) There are many hundred persons nowadays who have been led by the "under-weight coin" (!) of phenomena, trivial in themselves, to an appreciation of the teaching of the Master, which has transformed their lives. But it cannot turn an average mind into a genius like St. Paul.

S. DE B.





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